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The Japanese Educational System.

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So wide is the gulf separating Pre Meiji education and so called modern education in Japan that the student fails in all attempts to find a basis for the new in the old. The educational aims are so antipodal that even in the thought processes one seeks in vain for any relationship. Such being the case a brief paragraph on Pre Meiji Education (the Meiji Era beginning in 1868) will be sufficient for contrast and at the same time show the utter futility of seeking for the roots of the new system in the old.

In mediæval times education was almost entirely in the hands of the Buddhist priesthood. The temples were the schools and to these places student pilgrims made their way much as the old order to-day makes its way impelled by the religious motive of merit. In those days educational novenæ were quite as popular as are religious novenæ to-day. The subjects studied consisted chiefly of Buddhist sutras, no effort being made to change the prevailing system for many centuries. During the Tokugawa Period (1603—1867) covering over 250 years spasmodic efforts were made to revive, and vitalize education, it having become before this distinctly Confucian in method and matter. All the educated classes were Confucianists and quite naturally emphasis was laid on Confucian classics. The four books and the five canons of Confucianism were given first place. These were learned by heart and the educators of the period vied with one another in expounding them. To such a degree was this carried that one authority speaks of it as a period when "China was outchinaed." In this era instruction was also given in Japanese and Chinese literature and language, some history, and a smattering of mathematics. Instruction was given generally by the Chinese system of lectures The method of getting by heart quite naturally hampered any original investigation.

Education was confined to the Samurai (Knight) or military classes. Of course an ambitious plebian might acquire sufficient knowledge to read ordinary manuscripts but no effort was made to assist him.

Some unusual scholars during this period came in contact with the Dutch through the open port of Nagasaki. Through these Hollandese merchants books on Western medical and scientific knowledge were obtained. The little knowledge these volumes contained was labouriously picked out by ardent students. This smattering of Western scientific lore could not be given to the Japanese because the government had proscribed all occidental learning. More than one student paid the supreme penalty for his temerity in endeavouring to augment his knowledge beyond the prescribed limits.

What has been written applies only to the education of men. Female education during both the Buddhist and Confucian ages of learning consist mainly of reading and writing the vernacular, the elaborate rules of etiquette and polite accomplishments in music and art.

With the Restoration of 1868 the old order gave way to the new. Education like many other ancient institutions felt the new impulse and gave way to the methodical and progressive spirit of Western civilization. It soon became one of the most important functions of the state and gradually came to be entirely under state control. To illustrate :—the system now prevailing is not determined by laws which have been promulgated in the Diet, but by Imperial ordinance issued by the Emperor. Such ordinances have, as a matter of course, been recommended by the cabinet after having been sanctioned by the Privy Council. The only occasions on which the Diet is permitted to legislate in matters educational are in regard to finance, pensions and teachers.

It may then be said that the real educational system of Japan dates from the Restoration (1868), when class distinction was abolished and equal opportunity opened to all classes, but the inspiring motive of education in Japan is found in the Imperial Rescript issued by the late Emperor in 1890. A copy of this is kept in every school, and on all special occasions is read aloud while all the scholars reverently listen with bowed heads. It reads :

" Know Ye, Our Subjects.

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourself in modesty and moderation ; extended your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore, advance public good and promote common interests ; always respect the constitution and observe the laws ; should emergency arise, offer yourselves courageously to the state ; and thus guard and maintain the coeval prosperity of Our Imperial Throne, coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue."

It was the Imperial Rescript of 1872 that first reflected the spirit of the new age when it said, henceforth education shall be so diffuse that there may not be a village, with an ignorant family, nor a family with an ignorant member. The public school system growing out of that rescript and put in force that year, was based on the French model as was the legal system. The whole country was divided into eight educational prefectures, (each to establish one university), thirty-two middle schools, and sixty-seven hundred and twenty (6,720) primary schools. The plan was premature ; for it broke before it had got fairly under way. Theoretically it was splendid but in practice it was unworkable.

Although previous to the Meiji Era, the study of Western science may have been connived at it was not until after the Restoration that any systematic work along Western lines was attempted. Realizing the inability of their own scholars to give aid along Occidental lines, advice was sought finally from America. Dr. David Murray, an American educationalist of high rank was called to become advisor to the Minister of Education. The process of remodelling and instructing was placed entirely in his hands. Under his able guidance throughout the various prefectures of the Island Empire, the system of education was graded and made harmonious.

(1) Elementary Schools.

For purposes of study it is well to divide the Japanese educational system into three parts, elementary schools, middle schools and universities. The system in actual fact is not as simple as this division would lead one to believe, for there are many overlappings. However, the foundation of the system is the elementary school, although below this is a so-called kindergarten, as yet in a very undeveloped state, except when privately conducted. In passing it should be said that most of the kindergartens are conducted by Christians and are very popular. The elementary school course is divided into Ordinary and Higher, both being quite generally combined. The course of the ordinary elementary school extends over a period of six years and the higher over two or three years. The former is compulsory for all children who have completed their sixth year. Parents or guardians are required to send their children to school from the beginning of the first school year after they have reached their sixth year, until they shall have completed in a satisfactory manner the ordinary elementary school course or been exempted. The only reasons recognized as valid for such exemption by the mayor of the ward, district, village or town are mental or physical infirmities or poverty. The employer of child labor is supposed to adhere to this regulation but in fact it is more honored in the breech than the observance. Japan's growing industrial problem has brought to pass child labor in its worst form, exemption from school being connived at by the very officials set to safeguard the state. The curse of

child exploitation is made possible through a ruling of the Department of Education that gives to the Mayor of a ward, district, village or town the right to determine whether a child shall study at home or not.

In order to prevent non-attendance on the part of those of school age, the Mayor is required on December 31st of every year to make out a list of those who must attend school from the beginning of the next school year (April 1st). He is expected to notify the parents of their obligation to the child and the state and where the child is expected to report at school. All exemptions must be renewed annually.

So much for the ordinary elementary school, the next stage is the higher elementary school. These schools care for those who have completed the ordinary school course of six years. For those whose education stops at this stage, there is a supplementary course of one year sometimes two, thus overlapping the first years of the next higher division, the middle school.

In elementary schools co-ordination, sometimes, co-education, is the rule ; there being only a slight difference in the subjects taught and the manner of teaching them. Beyond this stage the education of a boy and a girl becomes quite distinct both as regards the schools and the subjects.

The subjects of study for both boys and girls in ordinary elementary schools are Japanese, arithmetic, drawing, singing and gymnastics. To the higher school curriculum is added ;—history, geography and nature study. The number of class hours varies from 21 per week in the first year to 30 per week in the last year of the higher elementary school. Although we speak of an hour of class-room work, such is not the case. In elementary schools it is usual to have three-quarters of an hour for a subject and then an interval of fifteen minutes of play, sometimes supervised but more often the children are permitted to consult their own pleasure in these few minutes between classes.

In many villages only the ordinary elementary school is maintained, because of the poverty of the district, the higher school being conducted through the co-operation of several villages. In larger places, however, both exist either separately or conjointly.

The word poverty quite naturally raises the question of maintenance. Generally speaking, government subsidies, local or prefectural subsides and contributions make possible free elementary school education, but in some parts of the country tuition fees are demanded. Obligatory attendance naturally presupposes free instruction but frequently a small fee equivalent to 6 or 8 annas a month is charged. In higher elementary schools fees may be levied but the limit is usually about one rupee per month, although a few schools have been permitted to exact a fee of two rupees per month. About 74 per cent of the higher elementary schools levy fees.

In 1919 there were 25,625 elementary schools, consisting of 4 government, (model schools attached to Higher Normal Schools) 25,457 public and 164 private. In that same year the total number of children of school age (6 to 14) was 9,061,921 of which 7,781,938 had already entered the period of obligatory school attendance

and 7,613,367 either attending or had passed through the ordinary elementary school.

(2) Middle School.

The Imperial ordinance of 1886 very clearly sets forth the purpose of the middle school, "to give a higher general education necessary for men." For many years the Ministers of Education have been endeavouring to define and apply the vague characterization of the ordinance "necessary for men." Solution seems as far removed as when the rescript was promulgated in 1886. Up to that year middle schools were of varying standards. By that ordinance schools of this class were limited, one to each prefecture, but that one was much improved and uniformity approximated throughout the Empire. In 1891 following the great Educational Rescript (see above) the restriction of one to each prefecture was removed and the number increased rapidly. All middle school are now working under the ordinance of iron bound uniformity of 1899. When a school passes beyond this range it is no longer classified as a middle school and loses the privileges of that grade of school. The serious defect of this enforced uniformity tends to a cut and dried programme deadening to individual effort.

Each prefecture is required to maintain at least one middle school and as many more as the Minister of Education deems advisable. Middle schools cannot be established by an organization or person without the approval of the Minister of Education. Even the site of the school must receive approval and in the same petition must be stated the area, the soil, the extent for play ground and a certified specimen of the water to be obtained in that vicinity.

A middle school course extends over five years and a boy who has finished the six years of the ordinary elementary school is qualified, theoretically to enter middle school on diploma. But in actual fact, owing to the great number of applicants the boys are required to undergo a selection examination. Only about 10 per cent of the total number who apply with the specified qualifications are able to enter. The entrance examination for middle school is a terrible ordeal, especially for boys living in large cities or towns. In the great city of Tokyo with its millions there are but three public and ten private middle schools. The public middle schools conduct their examinations simultaneously, the private schools a bit later. Those who fail in the public schools try the examination of the best private middle school, so that both public and private schools are always crowded.

A graduate of a public middle school is privileged to become a clerk in government service without passing the civil service examination. In view of that fact about ⅝ the middle school graduates enter either government service or commercial life. The fourth year of the middle school is divided into preparatory and practical departments.

The subjects taught in middle school are Japanese, Chinese literature, either English, French or German, History, Geography, Mathematics, Natural Science, Physics, Chemistry, Drawing, Gymnastics and Morals. The hours devoted to class-room work vary from 28 to 30 a week.

The Minister of Education determines the maximum number of boys in a middle school. It has been set at 400 but by special permission may be raised to 600. The number of boys to each class is fixed at 50 and although this is recognized as too many, the classes are frequently larger. The result is that a teacher seldom knows the boys of his class.

According to schedule a boy should enter middle school at 12 years of age and should be graduated at 17 years, but the fact that many boys do not go to middle school directly from the ordinary elementary school but spend two years in the higher elementary school because of the competitive middle school entrance examination raises the graduating age to 19 and even 20 years.

The middle schools are public but not free. Tuition fees are levied. The amounts differ in different schools, ranging from Rs. 3 per month to Rs. 4/8.

In both elementary and middle schools, teachers must have certificates qualifying them to teach in their particular school. These certificates are granted by the Minister of Education to graduates of certain schools and to those who have qualified by examinations. It might be said, in passing, that this rule is sometimes held in abeyance in regard to middle schools, owing to the dearth of properly qualified teachers. Such teachers are granted provisional certificates.

There are 321 main middle schools. With branches the number rises to over 1,500. Of these main schools 242 are public, 2 governmental, and 77 private. The latest statistics show 141,215 in attendance.

(3) Higher Education.

(*a*) Normal Schools, (*b*) High Schools, (*c*) Universities. From the introduction of modern education the training of teachers has occupied the attention of the Educational Department. As early as 1872 a normal school was established in Tokyo by the government and an American teacher engaged to train teachers for elementary schools. Now each prefecture is under obligation to maintain at least one Normal school with an elementary school attached to afford practical training for the students in methods of instruction. The normal course extends over a period of four years. Government now encourages the establishment of at least two normal schools in each prefecture, one for men and one for women.

If local conditions do not warrant restricting the schedule to preparing one type of teachers, simpler normal courses may be established in addition to the regular course. (Similarly courses may be arranged for kindergarten teachers).

The regular course is divided into two classes. The first class extends over four years and is for both young men and young women. Candidates for this class must be graduates of the higher elementary school of the three year course and not less than 15 years old. The second class for men extends over one year only, while for women it extends over one or two years. All candidates for this class must be, in the case of young men, graduates for a middle school not less than 17 years of age or possessing qualifications equal to those of a middle school graduate. If the candidate is a young woman she must be a graduate of a high school having a four year course and not less than 16 years of age.

The number of normal schools at present is 93, of which 48 are for young man and 36 for young women and 9 for men and women combined. The student bodies are divided as follows :—Men 16,923, women 7,734.

In addition to the various prefectural normal schools there are institution for training teachers in normal, middle and girls' high schools. These are called Higher Normal Schools and are definite state institutions. There are two such institutions for men, one in Tokyo and the other in Hiroshima, and two for women located in Tokyo and Nara. Schools of secondary and primary grades are attached to each of these schools to provide practice for the students. Kindergartens also are attached to the schools for women.

Each Higher Normal School has three courses, regular, preparatory, and post graduate, besides one special and one elective course. The regular course is the oldest and is divided into five departments ; Japanese language and Chinese classics, history and geography, English language, mathematics, and physics, chemistry and natural history. The preparatory course is just what its name implies and the post graduate course includes special investigation in one or more fields.

The courses of these schools extend over a period of three years except in the case of the post graduate or the elective course. The former carries with it a year or two of additional work while the latter course does not exceed two years and a half. Occasionally when there is a deficiency in the teachers of normal, middle or girls' high schools a special course is provided.

At present there are 1,061 students in the Men's and 693 in the Women's Higher Normal Schools.

(*b*) Higher Schools.

Originally the proper function of the higher schools was to give special or professional education and preparatory education to those wishing to enter the universities. The primary function of these schools has been lost and at present higher schools are institutions where students wishing to enter a university must spend three years.

Theoretically the qualification for entrance is graduation from middle school but, as in the case of middle schools, a selection examination depletes the ranks of hopeful aspirants for university honours. The latest availabe reports indicate that only 21.73 per cent of the applicants were admitted during the past five years.

The course is divided into three parts, literature, science, and medicine, and extends over three years. A great deal of importance is attached to proficiency in foreign languages. Sometimes as much as 9 hours a week and in the medical preparatory course 15 hours of German is required. Despite all this the Japanese in these institutions are notoriously poor linguists. A student in science or literature may choose from English, German and French, one being compulsory.

The subjects in which instruction is given are Japanese language, one foreign language (English, French or German) mathematics, physics, chemistry, geology, mineralogy, botany, agriculture, zoology, logic, history, psychology, Chinese classics and gymnastics.

As young men are required to decide what course in the higher school they will elect before entering, they are forced to determine their career prematurely. This is an extremely weak point recognized by all Japanese educationalists. Many of the foresighted ones are prophesying a breaking down of the system before many years, just as the railway, postal, and other institutions have broken down in the past five years, unless there is a change in the higher school course, or a return is made to its original purpose. The question of how to maintain a sane equilibrium between the higher school, the middle school and the University is one of the keenest problems Japan's educationalists have been called upon to solve. For the last ten years the problem has been recognized but no solution has been found.

There are eight higher schools, located in the great centers of population. About 1,800 are admitted each year or approximately 21 per cent. of those who come up for examination.

A tuition fee of Rs. 55 is levied annually. This fee includes all supplies. Those who finish the higher school course are admitted into the respective colleges of the Imperial Universities for which they have prepared themselves before any other candidates. It has frequently happened that all the higher school graduates could not be admitted immediately, but in event of such they take precedence the next year.

All higher schools are established and maintained by the Imperial Government. Local government or private individuals are not allowed to do so. The reason for this is quite obvious. The higher schools are preparatory departments of the Imperial Universities and since there are but four such institutions some means must be taken to restrict the number qualified to enter. This works a great hardship to thousands of capable young men but the present system of Government does not care to have more highly educated men than it is able to control.

(c) Universities.

An Imperial University is an institution established "for the purpose of imparting instruction in all the sciences and undertaking minute research." There are four universities under the direct control of the Department of Education, the Imperial University of Tokyo, the Imperial University of Kyoto, the Imperial University of Kyushu and the Imperial Tohoku University. The graduates of the eight higher schools are admitted on certificate. The Tohoku University is distinguished from the others in admitting without examination to its college of science, teachers of secondary grade schools. The same university in 1913 admitted three women to special courses on examination, a noteworthy innovation in the history of Japanese education.

Formerly graduates of the Law College came to the Bar or Bench without examination but since 1914 that privilege has been withdrawn. At the sametime the law course was shortened to three years. All courses in the universities are now three years except medicine which is four years. Theoretical and applied sciences are taught in the colleges while research is carried on in the graduate

schools, called University Halls. The Imperial University of Tokyo (established 1877) has six colleges or faculties,—Law, Medicine, Engineering, Literature, Science, and Agriculture. There is a large library of 589,000 volumes, of which 262,000 are European. Attached to the College of Medicine is a large hospital for medical and surgical practice and clinics.

The Imperial University of Kyoto (established 1897) has five colleges or faculties,—Law, Medicine, Literature, Science and Enginering. A library of 368,000 volumes is attached to the University, of which 193,000 are European. A hospital is attached to the College of Medicine.

The Imperial University of Tohoku (established 1907) has four colleges,—Science, Medicine, Engineering and Agriculture. The last named is located at Sapporo, a city in the northern island, Hokkaido, distinct and at a distance from the other colleges. It has a library of 93,000 volumes, of which 19,000 are European. The hospital in connection with the College of Medicine is of very recent origin. The Agricultural College is the largest of the group having 845 students out of a total of 1,781 in all departments. The Botanical Garden of the Tohoku, with a variety of specimens both foreign and indigenous, furnishes a splendid laboratory for the students.

The Imperial University of Kyushu (established 1910) has but two colleges,—Medicine and Engineering. The former has a well equipped hospital and marine laboratory.

In all Colleges those students who wish to pursue more advanced work or do original research are allowed to enter the Graduate School. No fees are charged those doing research and all materials are furnished. There are now several scholarships available for promising students. The students in the Graduate Schools pursue their work under the direction of professors the first two years. After that they work quite independently. At the end of five years they are to present a thesis, based on their research, to the faculty and if it is deemed satisfactory, the degree of "Hakushi" (Doctor) is conferred. No student is permitted to work in the Graduate School after five years.

In the under-graduate school tuition fees amounting to Rs. 60 per annum are levied. For this the student receives instruction, materials, and instruments necessary for study. Honour students are exempt from fees, while poor and deserving students are awarded scholarships by the university or by different departments of the Imperial Government. The services of such students are pledged, on graduation, to the government.

In 1906-7 the Imperial Diet approved a programme for placing the Imperial Universities of Tokyo and Kyoto on an independent financial basis. A capital fund was to be created amounting to Yen 30,000,000 (Rs. 450 lacs) and Yen 20,000,000 (300 lacs) respectively. The amounts were based on the estimates that the Tokyo University would require 1,300,000 (19½ lacs) annually and the Kyoto University 1,000,000 (15 lacs) annually. Although the scheme is twelve years old it has not materialized and the present property owned by both institutions is poor and shabby, utterly unworthy of the Imperial Japanese Government.

The President of each Imperial University is appointed by the Emperor on the recommendation of the Cabinet. Under him at the head of each College is a director appointed from among the professoriate by the Minister of Education. The supreme deliberative body in the University is called the Senate. Its presiding officer is the President of the University, and it is composed of the directors of all colleges and a professor from each college elected by his colleagues. All matters relating to the general interests of the University are submitted to the Senate.

The graduates of the various colleges are entitled to style themselves "Gakushi" (graduate) in their respective subjects but this degree (by courtesy) has no official sanction, in that it is not given to every graduate by the Minister of Education personally as in the case of those who have submitted and had accepted an original dissertation based on research.

There are a few private Universities recognized by the government, to whom the right to use the degree "Gakushi" has been given. These are Waseda, Keio and Rykkyo Universities in Tokyo and Doshisha University in Kyoto. The last named is the oldest institution of high grade in Japan. It was founded in 1875, two years before the Imperial University of Tokyo.

In addition to all these institutions for purely academic training there are 18 government technical schools divided as follows :—Higher Agricultural and Forestry Schools, Higher Sericultural Schools, Higher Commercial Schools, Higher Technical Schools, Textile Schools, Mining Schools and Special Medical Schools.

These technical schools give the necessary instruction to those desiring to pursue practical lines of work. Graduates of Middle Schools are admitted partly on certificate and partly on examination. The various courses extend over three or four years and some of the schools are provided with a post-graduate course.

FEMALE EDUCATION.

Although the Japanese Government is so actively engaged in providing higher education for the young men of the country it is very backward in providing the best educational facilities for the future mothers of the nation. But for Christian institutions of high grade the education of young women would be abandoned at a period in their development when most needed and appreciated. Unfortunately higher education can be given to but a few hundred or a few thousand at the most, because of a lack of means to carry on many first grade colleges.

Girls are provided with elementary and a so-called high school education, although the latter does not in any way compare with the high school according to British or American standards nor with the boys middle schools in Japan. At present there are but 64,021 girls receiving so-called high school education. To be sure there are Normal, Higher Normal and Technical Schools for women but as the late President Naruse, of the Japan Women's University had said "While these may be regarded as furnishing higher education they cannot be said to go far enough. In Europe and America the doors of colleges are open to women as freely as men; in this country (Japan) the matter has not advanced to this stage.

In principle there should be no objection to admitting females in common with male students into our Imperial Universities. Aside from the Japan Women's University, the Union Christian University for Women, Kobe College and a few other Christian institutions carried on independent of the government there is no effort to give to women the higher educational privileges enjoyed by the young men of the Empire.

As a result of the destruction of Autocracy and the elevation of Democracy, there is at present among right thinking Japanese, a feeling that the time has come to do away with this double standard and give to women the educational advantages of men. The educated womanhood of Japan is even now unwilling to become the slave of an ignorant, tyrannical termagant of a mother-in-law. So far has this feeling progressed that it is no longer a disgrace to be a spinster. Each year sees thousands and thousands of women fore-swearing marriage and entering business rather than submit to the indignities of bondage with a husband in the house of her parents-in-law. Democracy even in paternalistic Japan applauds her independence.

The Student.

Since the Japanese-Russian War (1904—5) there has been a great change in the student body of the country. Previous to that struggle the average student was quiet, deferential, intelligent and studious; such a student as would delight the heart of any school-master. To-day the change is quite noticeable. The students quite generally have lost their former qualities. They have become insolent and arrogant even to their own native professors. They have failed to establish an equilibrium between liberty and license. If they are crossed by a professor or the faculty they declare a strike. All the unpleasant qualities in a student seem to be uppermost. All conscientious Japanese professors are feeling the changed condition. As one remarked to the writer, after coming from a class endeavouring to grasp the beauty of Ruskin's "Sesame and Lilies," "It is like casting pearls before swine."

The Japanese college student does very little work in the library. What he cannot get from the professors' lecture will never be got. A common but telling illustration of present conditions would be water dripping on a sponge. The outgrowth of this pitiable situation is that the weak teacher who has not the interests of his students at heart will be controlled by them. In all universities there is a growing tendency on the part of the teacher to sacrifice his courses for the sake of popularity. As a teacher enters his class room say to give a lecture on Milton he is very apt to find some such notice on the board "We do not care to have Milton to-day; tell us of Aerial Navigation." This is not an isolated case, but similar cases are taking place daily in the institutions of learning. Many of the younger professors will comply in order to retain popularity for it is the popular professor who is advanced;—but at what a price to his own conscience and to the intellectual efficiency of his students. All of Japan is to-day very restless, but the student is perhaps the most restless of all classes.

A Statement of The Ideal.

The leading idea of the Japanese government in its educational scheme, despite its intense nationalism, has been, as one writer puts it "to assimilate national ways of thinking to those of European Countries." The fact is that no amount of training can make the people European in thought. The approaches are antipodal. This fact reveals itself very soon to a foreign professor. Occidental nations, generally speaking, are working out from a common past with common experiences and common ideas. This unity makes possible a unified approach. We trace our history back to the same Roman Empire, to one great religious dynamic, Christ, to one gradual emancipation from absolutism, to one art and in language one idiomatic type, common to all, although the word-vehicle conveying the idiom may be quite different. Japan finds nothing in common with Occidental countries. Racially and linguistically she has no Aryan strain, although the enthnologist has spent a life-time endeavouring to find an Aryan ancestor of the Japanese. Classical allusions, Biblical phrases, proverbs and maxims familiar from one end of Christendom to the other require pages of explanation to make them intelligible to the Japanese student. Even with this the chances are that the Japanese dictionary contains no words corresponding to those to be translated. So true is this that some higher branches are still taught in English. The more idiomatic the English the more difficult for the student to understand. Then, since the chasm between English (or an Occidental tongue) and Japanese cannot be bridged, the educational purpose of the Imperial Government "to assimilate national ways of thinking to those of European Countries" is faulty and the prevailing system unwise and open to severe criticism.

The individual Japanese cannot endure that which savours of ridicule, no more can the government. The avowed purpose of the government is to stand well in the eyes of the world. A national abuse toward which the Occidental world points the finger of scorn is bound to be rectified as soon as it possibly can be done, without loss of dignity. The government wishes to have the country considered as one of the world powers, and the belief is that the best way to accomplish this purpose is to Europeanise the thought of the people by means of governmentally controlled education. Since there is little hope for this because of intense nationalism and lack of approach to Western thought processes, it is not that the outline of the educational system must be revolutionized but that the educational ideal of the government must be changed.

A Criticism.

While the Japanese educational system on paper seems to be a marvellous instrument for overcoming the handicap of national illiteracy, it is not without its vulnerable points. In fact it is more open to criticism than much less elaborate systems.

First of all the school system tends to perpetuate militarism by considering every student a potential soldier. Military drill is obligatory for all schools from elementary to higher. Perhaps physical results may have been beneficial. Otherwise it has done incalculable harm by changing the student into a swaggering,

blustering, boorish fellow. This displayed itself in all its many unpleasant forms in Siberia where troops of all nations were gathered. Not one of the national groups represented there but hoped some day to pay off scores at the point of the bayonet. Even in a commercial way it has done much to make the Japanese the most cordially hated people in the world. Some far-sighted internationally minded Japanese realize the justice of this criticism of a phase of their educational system, and are doing all in their power to take the Educational Department out of the hands of the military party.

The second cogent criticism is :—too much uniformity. The educational authorities have lost sight of the fact that they are turning out men, not standardizing parts for a motor car. In the early days when the change was made by fiat, uniformity was an absolute necessity for the sake of order, but even in this day of individual effort and initiative the old system with all its rigidity prevails. Those who know aught of the Japanese Government know that this uniformity is preserved to prevent a departure from the normal. Now if there is one thing the Japanese bureaucracy fears it is an educated bourgeoise thinking along independent lines. The result is that the simplest forms of school life are regulated by rule. To illustrate to what extent this is carried ; not long since a lad in middle school came to a foreign teacher and asked his aid in selling a pair of shoes he had purchased before entering. Inquiry disclosed the fact that the shoes he had bought did not conform to the rule regarding shoes, as laid down by the authorities. The lad could not wear these shoes while in school. The same is true in regard to cap, uniform and leggings. The cap must be of a certain shape, the uniform of a specified material with a certain number and kind of buttons, and the leggings of a certain cut although recently this ruling was made less irksome. Every lad in higher elementary, middle or higher schools looks like every other lad. Individuality is stifled by the monotony of uniformity. The words " He who enters here becomes a machine " might well be inscribed over the door of every school in Japan.

The government demands uniformity because it fears that new thought may wreck the whole system. Its maxim is, any change is a change for the worse. Above all it fears the impact of Christianity, for Christian thought is bound to change the national mould,—especially in regard to the absurd myths taught regarding the divinity of the Emperor through his descent from the "Queen of Heaven." This fear itself is a sign of conscious weakness in the whole educational system.

To preserve this uniformity intact every school has a "Rule Book" with at least twenty pages of rules. So accustomed to uniformity is the Japanese that he is lost without a rule to cover every possible exigency. It is an interesting fact that when General Nogi paid a visit to a school in London, the first thing he asked for was the rules of the school. At first the Principal did not appreciate the question, but when the request was repeated he replied " We have but one rule for our students :—act like gentlemen or get caned." Steeped in the Japanese

quasi-military educational system, Nogi, like the Department of Education failed to realize that an educational system might be conducted without rules. To him rules meant safeguards for uniformity and uniformity meant machine-like obedience to a paternalistic bureaucratic government.

So the Japanese boy is surrounded by hundreds of rules from the cradle to the grave, every act in school or out finds him guided by a rule. The Educational Department's aim is to mould life by enforcing conformity to rules. The Japanese is surrounded by rules for every detail of life, and the belief of the Bureaucracy is that the greater the number of rules the better the state will be safeguarded.

The Date of Tolkappiyadevar.

A. S. Ramanatha Ayyar.

In his introduction to *Tiruppādirippuliyūr-kalambagam*, Mahāmahōpādhyāya Pandit V. Svaminatha Ayyar Avergal, its learned editor, has stated that its author was a certain poet named Tolkāppiyadēvar and that the twin poets called Irattaiyar, who were requested to compose a *Kalambagam* in glorification of the god Naṭarāja at Chidambaram did so with great diffidence that their work may not come up to the standard of excellence attained by Tolkāppiyadēvar in his work. If the verse in the *Tamiḻ-Nāvalar-charitai* on which the above episode is based can be relied upon, the date of Irattaiyar will give the later limit to the time when Tolkāppiyadēvar lived. Their date has tentatively been fixed to be the time of the Vijayanagara king Proudhadēva-Mahārāja (A.D. 1449-65), because Varapati-Ātkoṇḍāṉ,[1] whom they have penegyrised in their poems, was also the patron at whose request Villipputtūrār composed his *Bhāratam*, and Villipputtūrāḻvār in his turn is considered to have been a contemporary of Aruṇagiriyār of Tiruppugaḻ fame, who has referred to the above-mentioned Vijayanagara sovereign in one of his songs. Thus the later limit of Tolkāppiyadēvar can be taken to be the end of the 14th century.

In the opening invocatory verse (*kāppu*) of his *Kalambagam*, Tolkāppiyadēvar has paid his tribute to an image of Gaṇēśa known as Śoṉṉavārari-vināyaka[2] installed within the temple at Tiruppādirippuliyūr. From a stone record recently copied in the Tanjore District and dated in the 46th year of the Chōḷa king Kulōttuṅga I. (A.D. 1070-1119), we learn that a chieftain (*Vēḷ*) Kaṇḍaṉ-Mādhavaṉ of Kuḷattūr in the Tanjore District erected the Vināyaka temple of the name of Śoṉṉavārarivār,[3] in addition to certain other building benefactions at Chidambaram ; and as Tiruppādirippuliyūr is not very distant from Chidambaram or the Śiva temple where this inscription is engraved, we may not be wrong in identifying the Gaṇēśa's shrine of the record with that commemorated in the *Kalambagam*. This epigraph therefore gives the middle of the 12th century as the upper limit of the age of Tolkāppiyadēvar, who may therefore be considered to have flourished between A.D. 1150 and 1400.

[1] Sendamil Vol. III.

[2] *சொன்னவாறறியும் யானை துணையடி தொழுவோமியாமே—Padirippuliyūr-Kalambagam*, verse 1.

[3] *சொன்னவாறறிவார் கோயிலும்...விருப்புறச் செய்தோன்...வேள்கண்டன் மாதவனே.*

The Eastern Gangas of Kalinga.

T. Rajagopala Rao, B.A., L.T., M.R.A.S.

One of the most important finds in the field of epigraphy is the discovery of the Urlam plates of Hastivarma, by the Rajah of Urlam in the beginning of 1919. These plates record a grant of King Hastivarma, of the line of Eastern Gangas and is dated the eightieth year of the Ganga era. The Ganga era is not definitely understood by the historians of India and has led to much confusion in building up the history of this dynasty. The discovery of the present plates helps to fix the date of this dynasty to within an approximation of twenty years at most, and gives us a continued list of the Kings of Kalinganagara for a period of nearly one thousand years. I shall in this article attempt to give a short account of this dynasty in so far as epigraphical evidences have furnished us with material.

THE URLAM PLATES.

The plates now under consideration were sent to me for deciphering by a friend of the Raja of Urlam in June 1919. The set consists of four copper plates held together by a copper ring. The seal on the ring is lost, but the plates are otherwise in excellent condition. The characters on the plates are clear and very distinct and are of the ancient Chalūkyan type. The language of the inscription is Sanskrit. It may be well here to state, that these plates were for many centuries lying underground in a pot filled with rice husks. Their metal is thus protected by the husk from being eaten away by the earth, and these plates, though inscribed nearly fifteen centuries ago, are still as clear and clean as though they are but a few centuries old. The strongest evidence of the antiquity of these plates is their script which represents a very early period of ancient Chalukyan type.

THE NINE DEVA KINGS.

Kalinga is generally supposed to be the country between Orissa and the Godavari, and the Eastern Ganga Inscriptions state without exception that its kings are rulers of *all Kalinga*. After the famous conquest of Kalinga by Asoka, as described in his thirteenth edict, and after the period of the famous Hathigumpha inscription, very little is known of the history of Kalinga for nearly two centuries. A few records are however left, that give a fragmentary, though unconnected account of certain kings, all of whom bear the appellation of Deva. There are thus according to the inscriptions, nine Deva Kings, *viz.*, (1) Sivagupta Deva, (2) his son Bhavagupta Deva, (3) his son Yayatiraja Deva, and (4) his son, Bhimaratha Deva. Inscriptions again are found mentioning (5) Kulastambha Deva, (6) Vajraraja Deva, (7) Uddyota Kēsariraja Deva, (8) Purushottama Deva, and (9) Pridhvivarma Deva.

THE EASTERN GANGA ERA.

It is after these Dēva Kings that the era of the Eastern Gangas had begun. The Dēva Kings seem to have been succeeded by the Varma Kings. The Varma kings dated their inscriptions invariably in the Ganga Era, and one of the earliest of those dated records is the find of the Rajah of Urlam (Uramalla of the inscription), which I had the honour first to decipher and interpret. These Urlam plates of Hastivarma were issued from Kalinganagara in the 80th year of the Ganga Era (G.E.) Its scribe is Vinayachandra, son of Bhanuchandra. The same person inscribed, the grant of Indravarma, the success or of Hastivarma in G. E. 87. (Epigraphia Indica Volume III). The script of both the inscriptions is identical and the plates of Hastivarma ever since their publication by me in *South Indian Research* and in the annual number of *Andhra Patrica* for 1920, have been accepted as genuine both by the Government Epigraphical Department and by those who referred to this grant in their articles on Kalinga. The difficulty to-day is in trying to know what G. E. 80, or G. E. 183 or G. E. 351 really means. G. E. 80 is certainly not *A.D.* 80 or Vikrama 80 or Salivahan 80. How are we to interpret the computations of time as expressed in the Eastern Ganga Era? The Urlam plates of Hastivarma give as a clue for this interpretation. According to epigraphical evidences, the following is a list complete so far of the Varma kings now known.

1. Chandana Varma 6th year.
2. Saktivarma 13th year.
3. Umavarma 30th year.
4. Nandaprabhanjana Varma.
5. Hastivarma, G. E. 80th year.
6. Indra Varma Rajasimha, G. E. 87th year.
7. Indra Varma II G. E. 128.
8. Indra Varma III G. E. 146.
9. Gunarnava.
10. Devendra Varma I, G.E. 183.
11. Devendra Varma II, G.E. 254.
12. Rajendra Varma.
13. Ananta Varma G.E. 304.
14. Devendra Varma III.
15. Satya Varma G.E. 351.

We thus see that the last of these Varma kings issued his grant in G.E. 351 *i.e.*, 351 years after the Ganga era began. If, as is usually done in history, we give 20 years to a generation, the nine Deva kings must have ruled for $20 \times 9 = 180$ years. The Deva and the Varma kings thus cover a period of $180 + 351$ or 531 years, roughly speaking.

THE LATER GANGAS OF KALINGA.

Let us see who succeeded these Gangas. I quote an inscription below from *The Indian Antiquary*, Vol. XVIII, page 166 where we find the Vizagapatam plates of Ganga Rājādhirāja Maharaja, Choda Ganga Deva, lord of Trikalinga, issued from Sindhurapura in Śaka 1040. These plates trace the geneology in full of the latter Gangas of Kalinga from the time of their conquest of that country down to Anantavarma (Saka 994—1064). They trace their origin to

" Ananta (Vishnu) through the moon to Gāngēya; from him to Kolahala, the founder of Kolahalapura in Gangavadi, and his son Virochana; then after 81 kings

	Saka.	A.D.
16. Gundama II	934—937	1012—1015
17. Madhu Kamarnava, m. Vinayamahadevi ...	937—956	1015—1034
18. Vajrahasta VI, m. Nangama ...	956—986	1034—1064
19. Rajaraja I, m. Rajasundari ...	986—994	1064—1072
20. Anantavarma Chodagangadeva m. (1) Kasturikamodini (2) India (3) Chandralekha ...	994—1064	1072—1142
21. Kamarnava VI	1064—1074	1142—1152
22. Raghava	1074—1089	1152—1167
23. Rajaraja II	1089—1114	1167—1192
24. Aniyamka Bhima, m. Baghalladevi ...	1114—1124	1192—1202
25. Rajaraja III, m. Manikanadevi ...	1124—1141	1202—1219
26. Ananga Bhima, m. Kasturidevi	1141—1175	1219—1253
27. Narasimha I, m. Sitadevi	1175—1208	1253—1286
28. Bhanudeva I, m. Jakalladevi	1208—1226	1286—1304
29. Narasimha II, m. Chodadevi	1226—1260	1304—1338
30. Bhanudeva II, m. Lakshmi	1260—1284	1338—1362
31. Narasimha III, m. Kamaladevi	1284—1308	1362—1386
32. Bhanudeva II, m. Hiradevi	1308—1334	1386—1412
33. Narasimha IV	1334	1412

We have thus a connected list, without a single gap of the later Ganga Kings of Kalinga from Saka 591 (A.D. 669). Previous to A.D. 669, we know that the Ganga Kings computed in Ganga Era and that during the time of Satyavarma, a grant was dated G. E. 351.

THE PERIOD BETWEEN G. E. 351 AND ŚAKA 591.

The Bādami pillar inscription of Mangalesa Ranavikranta, dated the 25th October 601 A.D. says that he defeated the King of Kalinga. This must be sixty-eight years before Kamarnava I, the first of the later Gangas of Kalinga as seen from my list. The famous Aihole inscription of Satyasraya Pulakesin II, dated Saka 556 (A.D. 638) says that he was at war with Kalinga. Who rued over Kalinga in Mangalesa's time (601 A.D.) or in Pulakesin's (A.D. 638) is not definitely known,

but we have the authority of Anantavarman's inscription, quoted above to show that Kamarnava I, took Kalinga after defeating Baladitya. As Kamarnava I, ruled over Kalinga A.D. 669—705, Baladitya from whom Kalinga was wrested lost his Kingdom in A.D. 669. It might thus be that Baladitya or one of his predecessors was ruling over Kalinga during Pulakesin's or Mangalesa's invasion of that country. Baladitya is not one of the Varma kings, and, as the last of the Varma kings Satya Varma known to history lived in G.E. 351, G.E. 351 is necessarily earlier than A.D. 669. It thus becomes clear that some time after G.E. 351, one Baladitya was ruler of Kalinga, and that he was overthrown by Kamarnava I. The interval however is not definitely known.

The famous Chinese traveller Yuan Chaung makes Godavari the Southern boundary of the kingdom of Kalinga. This was about the seventh century A.D. *i.e.*, the century when Baladitya of Kalinga was overthrown by Kamarnava I. It is generally agreed by historians that during that time, and some centuries previous to that, Kalinga extended as far south as the Godavari. The capital however of Kalinga, was, during the time of Chandanavarma and the first two or three kings of the Varma line, Simhapura from which it changed to Kalinganagara about the time of Hastivarma. The grants issued by the kings of this line on ordinary occasions are naturally about the capital city, and it is therefore a mistake to construe from the position of some of these villages that the kingdom never extended beyond the modern Ganjam District. It is only when conquering expeditions are undertaken or long pilgrimages made, or when some cause for a long move and perpetuation of memory exists that we can find the inscriptions of a king in the more distant parts of his capital or beyond. Even during the time of the later Gangas of Kalinga. Kalinganagara continued to be its capital. South of Kalinganagara was Vengi. We do not read much of Vengi in the early centuries before Christ, Maha Andra or Dakshina Kosala, Andhra, and Kalinga being the three great Andhra kingdoms in those days. Vengi rose into prominence after it fell into the hands of Satyasraya Pulakesin in 610 A.D.

It is however a fact that Kalinga included Vengi under it for a long time and then the lords of Kalinga were lords of Vengi also. The grant of Hastivarman of the Eastern Ganga line issued in G.E. 80 includes one of such periods. As we know that this Hastivarman was defeated by Samudragupta, and as Samudragupta's invasion was about A.D. 350, G.E. 80 corresponds roughly to A.D. 350.

According to the view, the Eastern Ganga era must begin in 350—80 or A.D. 270 roughly. As the last grant of the Varma Kings was dated G.E. 351, this becomes 270 + 351 = 621 A.D. Pulakesin's invasion of Kalinga A.D. 638 tallies well with this period. It means that 17 years after G.E. 351, Kalinga fell into the hands of the Chalukyas. The view that Hastivarman, and the Varma Kings are Pallavas is not tenable as the copper plates distinctly say *Ganga amala kula Tilakah* nor is there any plausibility in bringing the Pallavas to Vengi at such an early age merely because, the name of Hastivarma occurs among Pallava Kings also. G.E. 351 exactly fits in with history, and corroborates its authority by explaining the period

of Pulakesin's invasion. We thus see that 17 years after Satya Varma (G.E. 351), Kalinga lost its independence.

We have in this connection to note another statement, *viz.* of Yuan Chaung who says that in the seventh century after Christ Kalinga was depopulated. This also corroborates the time of the origin of the Ganga Era, as Kalinga was weak about the time of Satyavarma. The invasion of Mangalesa was in A.D. 60 and the Kalinga king was then defeated. In 638 A.D. Kalinga was again conquered by Pulakesin. A grant of Kubja Vishnuvarthana dated seventh July 632 and issued from Dimili Seema in the Sarvasiddhi Taluq of the Vizagapatam District shows that his kingdom extended to the northern most limits of Ganjam.

The Eastern Gangas thus lost their kingdom about A.D. 638 and it continued to be in the hands of the Chalukyas till A.D. 669 when the later Ganga king Kamarnava I, got back his Kingdom by overthrowing Baladitya.

A.D. 270 thus tallies with all facts of history and the find of Hastivarma thus gives us a clue to fix the Ganga Era which is roughly the date when it began. Any other date that is assigned comes into clash with the established facts of history, and becomes untrustworthy.

Magical Beliefs and Practices of the Parsees.

By A. F. Byram Shah.

In the struggle for existence man has made use of various means for the purpose of gaining control over environing forces. One of the earliest means devised for that end was Magic. Magic is an endeavour on the part of man to procure his ends by mysterious or occult means. It is based upon the belief that if one knows the proper occult means the securing of the desired end is inevitable. The worship of gods of agriculture, war, fire, luck, fertility, death and other special departments of human interests are obviously connected with vital interests concerning which man has experienced a sense of need. But there was also the attempt to bring about the satisfaction of the needs by controlling the forces believed to be involved in a mysterious way in their operation, that is to say by Magic. Magic was employed for purposes as wide in range as the interests and activities of the life of the group. Says Professor W. K. Wright, the only reason why all of us are not such firm believers in magic as savages is on account of the influence of Logic, Philosophy and above all of the natural sciences. Magic persists longer in religion than in other fields of organised human activity just because man is more reluctant to apply critical reasoning to religion, feeling that it is something sacred and taboo to careful investigation and inquiry.

The word magic goes back through the Latin *magia* and the Greek *mageia* to the occult learning and practices included in the religion and science of the the Persian magi or priests of Zoroaster. Thus from the beginning it has been associated with both the religious (or social) and scientific (or mechanistic) efforts to control the environment. Among the Persians (whose descendants are the present Parsees) magic and religion are frequently found interwoven—both aim at satisfying human needs. There is always the admixture of magical alloy with the gold of religion. Magic proper is all along an occult process, and, as such, part and parcel of the 'god-stuff' out of which religion furnishes itself. The truth is that magic and religion were inextricably intertwined among the ancients, and the distinctions between the two are the achievements of the subsequent discriminations of cultured men. In the present essay we shall illustrate the magical beliefs and practices which were prevalent among the Parsees. Most of the information recorded here is said to have been given by Vizier Jamasp, the reputed diviner of the court of King Vishtasp. In the Zārthust Nāmah it is mentioned that the grand Vizier Jamasp received a flower from the prophet's hand, and no

sooner did he inhale some magic perfumes than he was endowed with universal wisdom. He was able to foretell coming events, to suggest remedies for all kinds of diseases and troubles, to point out good and bad omens, and to interpret dreams.

We shall now proceed to an enumeration of magical beliefs in different fields of human experiences. Let us first consider what the Persians regarded to be good and bad omens. The following were considered to be auspicious signs when starting from the house the sight of a cow, a horse, a Parsee of the sacerdotal class, a pot of toddy, a king or a nobleman, an elephant, a man carrying a bird, fire, a friend, salt, a policeman, a couple married for the first time (*i.e.*, neither should the man have been formerly a widower, nor the woman a widow.) Similarly the signs of misfortune are the presence of a male-cat, a buffalo, a woman in mensus, an enemy, chaff, ashes, firewood, a man carrying medicines, an opium eater, a corpse, a snake, a blind man, a widow. In addition to these it is also considered as an ill omen for a person while he leaves his house to let any of his clothing drop down from his body (*e.g.* a head-dress, or a kerchief, etc.), or to be advised by anybody to refrain from his intended journey.

Before any new undertaking the presence of an ass is very advantageous; if however it brays from the left-front it will create anxiety; but if it brays from the right-front it is an indication of something good. If one finds a horse tapping the earth and scratching its right side with its teeth then it is an indication of success, but if it scratches its left side it denotes that a quarrel will soon take place. In connection with sneezing, it is said that if while starting from the house the person himself sneezes it is an ill-omen; but it is good if an animal sneezes. Again, if any one sneezes in front of the person, it is bad; but it is auspicious if any one sneezes behind him. An owl is considered to be one of the most inauspicious creatures. While going to a place if you constantly hear the cry of an owl then it portends many enemies. If an owl sits on the top of a house and cries intermittantly for seven days, the chief member of the house will die. If the cry of an owl, the cry of a child, and the voice of the mother occur at the same time, then the life of the child is in great danger.

The Parsees have a short, sacred formula known as *Ahunavar*.[1] Before any new undertaking this religious formula has to be recited a certain number of times

[1] The sacred *Ahunavar* formula—the paternoster of Zoroastrianism—runs as follows:—

Yathā ahū vairyō athā ratush ashāt chīt hachā,
Vangheūsh dazdā mananghō shyaothnanām angheush mazdāi,
Khshathremchā ahurāi ā yim dregubyō dadat vāstarem.

(*Translation.*)

As Ahura Mazda or the spiritual Lord is an independent ruler according to order (*i.e.* fixed laws), so should a Ratu, *i.e.*, lord of the ritual, rule according to fixed laws. The gift of good mind is to him who works in this world for the sake of Mazda. He who gives himself up as the nourisher of the poor acknowledges Him as King.

which varies according to the occasion. The recital of this formula ensures success. We shall enumerate here some of the particulars :

	No. of Ahunavars.
While going to see a man of prominence	1
While entering a well, river, etc.	1
While going to attend a marriage	6
Before entering into an unavoidable quarrel	7
While sowing seeds in the earth	8
While buying quadruped animals	10
While going to arrange for a son's marriage	11
When one has missed his way	12

The following magical device is used by the Parsees in order to learn the whereabouts of lost articles, or to detect culprits. Two persons take a bath and perform *Kusti* (*i.e.* tie the sacred girdle with due prayers), and sanctify a plot of ground. On this piece of ground is placed a plate containing fire. Near it is kept also a small lamp. Now, after praying '*Ardibehest Baj*,' a small prayer book is taken and a key is put into it in that chapter known as '*Ardibehest Yast*.' One of the two person then takes a *Kusti i.e.* the sacred girdle, and ties it round the book. During the process of the tying the person prays the sacred formula of *Ahunavar*. After reciting eight *Ahunavars*, when the person utters the 9th and the 10th he ties two knots near the key side. Then, while reciting another sacred formula called the *Ashem*[1] two other knots are tied on that side of the book opposite to the key. Incense is put on the fire and the two members hold the book by their fore-fingers, (as shown in the Figure 1) a little above the fire, and say "*Pure Ardibehest*, Thou mighty king, creator of the Universe, Thou loving and kind God, let my enquiry be correctly answered such that if 'yes' be the reply to my question the book may turn clockwise." The enquirer then takes an oath that if he receives a correct solution he will in return perform certain ceremonies in honour of the *Amsaspand*.

Diseases are often referred to their particular demons, and in the second place diseases are attributed to magic exercised by one person upon another to harm him, or by an evil eye cast upon one by an enemy. Thus diseases are believed to have been caused by supernatural phenomena cured by the recital of spells and incantations. When a sick person is believed to be suffering from the evil machinations of a demon or of a man, a priest is summoned to effect a cure through the recital of the

[1] The *Ashēm* formula runs as follows :—

Ashēm vohū vahishtem asti,
Usta asti, usta ahmāī ahat
Ashaī vahishtaī ashēm.

(*Translation.*)

Piety is the supreme good and happiness. Happiness is to him who is pious for the sake of the best piety itself.

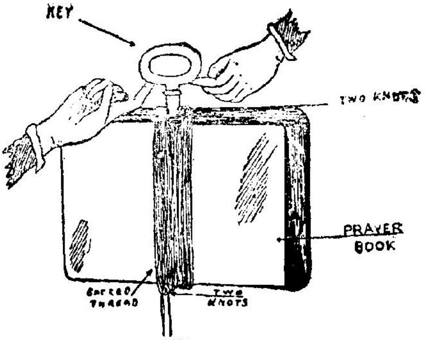

Figure 1

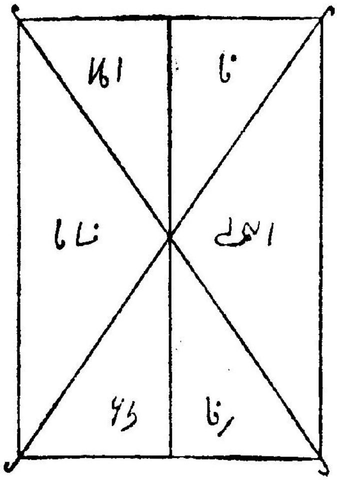

Figure 2

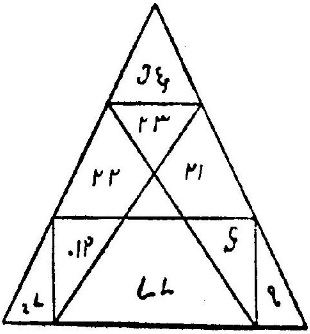

Figure 3

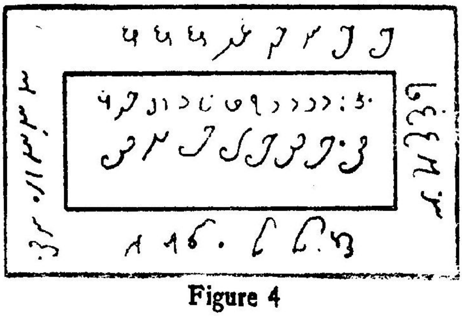

Figure 4

11	61	234	442	444	313	321	423	431
111	31	63	342	344	213	221	55	331
411	133	33	242	244	41	51	23	
311	433	141	62	53	14	21	124	231
211	333	441	35	412	114	122	424	52
15	233	341	143	312	414	422	324	
12	43	241	443	212	314	322	64	25
112	32	54	343	45	214	222	24	132
323	134	34	243	13	65	22	131	
223	434	142	44	113	121	42		432
232	334	224	144	413	421	123		332

Figure 5

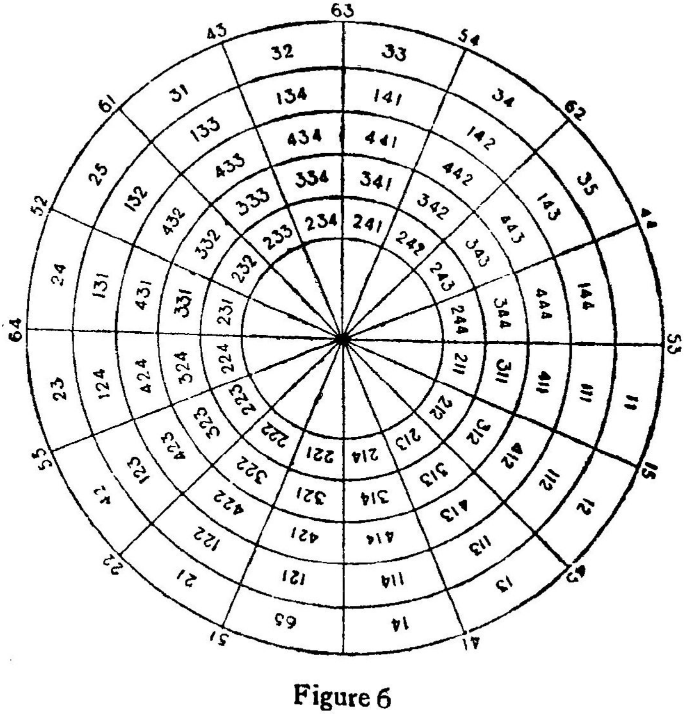

Figure 6

sacred spells. It is said in the sacred books that a healer who cures the sick by means of religions incantations is the best of healers, and that when the several healers, who heal with plants or knives or spells come together before a sick person the priest-physician is to be given preference above all. The patient is made to lie on his back while the priest recites the magical formula, waving a white kerchief from head to foot of the sick person, and this is the practice even at the present day among people holding orthodox views of religion. While reciting certain religiou formulas the priest calls out several demons and diseases by name and conjures away the particular demon that is supposed to have caused the sickness. It is said that *Asha Vihishta* is the spiritual source, and the physician the earthly medium that contributes to the healing of the sick.[1]

In addition to the recital of the sacred formula, different charms are also used in different ways. In some cases they are written on paper and pasted on the door of the house ; in other cases they are to be engraved on a metallic piece and worn by the patient, or they are written on a glass-plate with red-ink and then the writing having been washed with water, the patient is asked to drink this water. We also read of cases where the spells were written on a paper, and then the paper was burnt to ashes, and the patient ashed to smell the ashes.

It may be of interest to give illustrations of some of the magical writings used for various purposes. In the following illustrations Figure 2, is intended in the case of fever. It is said that the magical writing is to be written on a glass plate, and then the writing is to be washed with water. If the sick person drinks this water his fever will subside. Figure 3, is intended to gain the favour of a person e. g. of a superior. For this purpose the person is to keep with him the spell written on a paper. Figure 4 will enable a man to have his wounds healed very rapidly. In the case of a wound the person has to perform the *Ardibêhêst Bâj* and write down the spell No. 4, and wear it round his neck. Similarly there are other charms to counteract the influence of the evil eye, to avoid misfortune, to secure children, etc.

In some books we also find different ceremonies adopted for different purposes. For example if a man were suffering from the evil influences of a demon, he had to take some rice and milk in an earthen pot and place the pot underneath a banyan tree. Again different ceremonies were adopted for the cure of the evil eye of different persons or animals. To cure a person who has been struck by the evil eye of :

(*a*) a faquir : cooked rice or vegetables are placed where any four roads meet ;

(*b*) a cat : fish is rotated over the head of the patient and then given away to cats ;

(*c*) a witch : a mixture of rice, curd, milk cooked vegetables, pickles, beans and peas are placed in an earthern pot, and then some marks are made on the pot with red-clay (generally used to colour the horns of bullocks or cows), and the person who has been affected is then made to smell the pot which is afterwards placed where four roads meet.

[1] Cf. Zoroastrian Civilisation by. M. N. Dhalla.

Mention may also be made of the beliefs that the Parsees have in connection with the dead. As soon as a person dies decomposition of the dead body is supposed to take place owing to the influence of the devil. For this purpose a dog is made to see the corpse, because the Parsees believe that the magnetic influence in the eyes of the dog is such that the evil spirit vanishes so that the body does not rot rapidly. Further the day on which a person breathes his last, his soul is believed to be as weak as a newly born child ; on the second day it is like a child of seven years ; and on the third day, it is like a child of fifteen. Naturally the soul must be guarded just as a nurse looks after the child. Therefore no sooner does a man die than a burning candle and fire (on which sandalwood and incense are burnt) are placed at a short distance from the corpse and prayers are uttered by priests in praise of *Sraosha Yazad* (who is the most powerful of angels). The object of this is that as soon as the man dies *Ahriman* and his co-workers try to carry away the soul to hell. At this juncture the soul experiences great difficulty and runs about like a lamb pursued by a wolf. To prevent this the help of *Sraosha* is asked who then takes care of the soul and guides it safely to the *Chinwat* bridge—the bridge of judgement where the angel *Meher*, assisted by two other angels *Rashnu* and *Astād* weigh the sinful and virtuous actions of the deceased. The object of burning the light and fire is that the devils are believed to be unable to make use of their powers in the presence of light and fire. It is said that the soul of a dead person remains within the precincts of this world for three days. On the first night it reminds the man of his good and evil thoughts, on the second night, of his words, and on the third night of his deeds ; the soul experiences happiness or misery according as the man's behaviour was good or bad. On the dawn of the fourth day the soul is taken to the *Chinwat* bridge to be tried. If the man had led a righteous life he experiences a pleasant odoured breeze blowing from the south. There also appears to him a beautiful figure of a very handsome, well-formed, strong damsel of about 15 years. When the man asks her as to who she is that is so beautiful, the maiden replies that she was made out of the good deeds of the man himself. Similarly the soul of the wicked man experiences a disagreeable breeze blowing from the North, and sees a horrible figure of a most ugly and ill-formed, weak woman, so that he shudders and feels unhappy at the sight of her and is at a loss to know where to go. This ugly woman is made from the man's evil deeds. Moreover when wicked people come at the *Chinwat* bridge they cannot smoothly cross it as the righteous people do, because in the case of the wicked the bridge becomes as narrow as the edge of a sword which renders it impossible to cross. When a good man enters heaven the souls of the good ones welcome him with joy, and place before him spiritual food for which there is no parallel in the material world. The evil doer goes to hell which is full of darkness, and there is placed before him nasty spiritual food which has a very foul odour. Here he experiences misery and remorse for his evil actions.

According to the Zoroastrian belief the relation between a deceased and his surviving relations does not altogether cease after death. The spirit of the dead continues to take some interest in his living dear ones. If the surviving relations cherish his memory remember him with gratefulness, and above all try to please

him with pious thoughts, pious words and pious deeds, it is quite likely that the invisible departed spirit will take an interest in their welfare and assist them with an invisible helping hand.

Any account of magical beliefs would be incomplete if no mention were made of the significance of various dreams. It will therefore be wise to indicate here the interpretation of some of the dreams. In general dreams occurring during the first period of the night are fulfilled after one year ; those occurring during the second period of the night are fulfilled after nine months ; during third period after six months ; and during the fourth period of the night after three months : but dreams occurring at dawn are significant of immediate fulfilment. If one sleeps after praying to God and if he has a bad dream, it is an indication of something good. Conversely if one goes to bed without praying and has good dreams then it is a sign of something harmful. The dream of a man is said to be of greater force than that of a woman.

If a man dreams that he is going towards angels, the seat of the Prophet, paradise or the presence of God, it is a sign that a very great joy will be experienced by his whole family. He who sees himself ascending the various stages of paradise will soon acquire wealth. On the other hand if one sees himself descending from paradise he will undergo great loss. In his dream if one dislikes his abode in paradise, a great misfortune will come over him. If one sees himself falling down from paradise, then he will soon find himself in prison.

If one happens to dream of a clear, distinct sun he gets wealth as well as a son : if the sun appears to have been covered with smoke he will encounter difficulty. If it be seen in the house the dreamer acquires wealth ; if it be seen to be black it indicates that a famine will break out ; if red a war will break out. It is a good sign to see the sun approaching towards the person.

To dream of a moon indicates the increase of wealth, and the birth of a daughter. If you see the moon behind, it means that you will meet with fresh enemies. If the moon appears to be black a death will take place in the family. If one finds many stars falling on his house, he will hear new information regarding Nature ; if he finds them black some difficulty is approaching. If one sees small shooting stars, then the young children of the house will die. If one dreams of white clouds it is a sign of some good to come ; if of black clouds it is an indication that a famine will break out.

This essay would seem incomplete without a reference to magical squares and circles and the significance of the various numbers given therein. Amid the many perplexities which life presents man is forced to find a means whereby he can obtain a satisfactory solution. For this purpose the agitated mind turns to the magical square which he believes to have been acquired by supernatural agency. Figures 5 and 6 are the diagrams of the magical square and the circle. Either of these may be consulted. But before consulting, the person has to wash his hands, face and feet and after performing the *Kusti*, think of God faithfully and recite the sacred formula of one *Ahnuvar* and one *Ashem*. He may now ask the question and place his finger on any number and refer to its interpretation.

THE INTERPRETATION OF EACH NUMBER OF THE SQUARE.

11. Your desire will be fulfilled; misery will vanish and you will acquire wealth.

111. What you desire from God will be granted to you; you will acquire honour in your undertakings.

411. Have patience; you will finally get what you want; continue to pray to the Almighty.

311. Your desires will be fulfilled; do not be sad.

211. Have patience; there is no use of your labouring over this affair. Have faith in God and He will help you.

15. Your anxiety will vanish rapidly; unawares you will hear the hidings of joy and you will be greeted by many.

12. There is gain in this undertaking; you need not be in anxiety, it will take about five days. You will get the news unexpectedly.

112. You will get many good tidings and blessings; go on with whatever business you have intended, and you will meet with success.

323. Be joyful because your anxiety will vanish. Be faithful to yourself and ask for God's blessings.

223. Have patience if you care to be away from danger. Do not take part in the mission in which you seem to have a liking, because there is no profit in that work; if you take part in that work you will ruin yourself, so do not be in a hurry, but have patience.

232. The Almighty remembers all the days of hardship which you have suffered. Do what you have in mind. You will enjoy peace and prosperity.

61. Trust in God that your desire may be fulfilled.

31. What you are thinking of is quite sound. Labour and you will experience success.

133. Have patience for what you have asked; it will turn out all right after a short period. Carefully and patiently take part in any business of exchange. This month is not favourable, so avoid doing business during this month.

433. What you have asked for will turn out successful, and your enemy will submit. Go quickly to the city you have desired that you may be benefited.

333. You will be happy. You will derive a benefit by one of your past labours. It is advantageous for you to go on a journey.

233. You will attain the position you have sought and will hear good tidings. Perform the work you have thought out; from it you will derive advantage and benefit.

43. You are on the right path. It is advantageous for you to follow it. Do some work of charity that good may result.

32. There is no advantage in what you intend to perform; wait therefore for 16 or 17 days, and the existing conditions will improve.

134. Your desire will be fulfilled. You will enjoy a great deal.

434. Your enemy is trying to take his revenge on you; therefore beware of his plots and avoid them. Ask God's help that good may result.

334. Do not fear your enemy ; but pray to God and trust in Him ; by this you will enjoy peace. Avoid evil actions, and God will remove all the difficulties, but be careful about your own life.

234. God will fulfil your desire. Continue your prayers. Go on a journey, even though there is no need for it, because it will be of great advantage to you.

63. The work you have undertaken will prove successful, therefore set aside anxiety and work honestly.

33. What you have thought out will be successful ; you will desire benefit and joy.

141. Your fortune is very powerful. In your house there will be many children and much wealth. There will be joy. This day and this month will be very prosperous to you.

441. Your desire will come to pass, and you will derive great benefit from it, therefore continue your prayers to the Almighty.

341. For a few days be away from what you have been thinking of ; the Almighty will remove that difficulty of yours : take good care of your life.

241. Regarding what you have thought out, have patience for some days. Do virtuous acts. In order that your desires may be accomplished quicker, keep a torch burning in the name of God. Your enemies will suffer and you will be successful, therefore have patience.

54. For five days do not perform the work you have resolved, but do charitable acts that you may reap the fruits thereof.

34. You will realise what you have in your mind but have patience for ten days. Do not keep faith in your relatives.

142. You will attain that which you are seeking : Do not speak evil of anybody. Beware of your enemies that finally you may meet with success.

224. You will win honour, and your misery will vanish. Your desire will be fulfilled, and your enemy will be ruined.

442. God will grant you your wishes. If you have thought of any good works, do them immediately.

342. Do not be hasty about this work, because you will derive no profit. Do not labour for it unnecessarily, nor talk to anybody.

242. Do not fear your enemy. By the help of the Almighty you will be successful, therefore do that which you intended.

62. Do not take part in the work, because there is no profit in it.

35. You will get honour. The evil that your enemy is working against you will result to your advantage.

143. Regarding what you have thought you will have to experience misery and anxiety, therefore have patience. Because your mind is very sorrowful, ask God's blessing, and you will realise your object.

443. What you have resolved to do is not fair. Avoid it lest you will arouse many enemies.

343. Have patience for some days. If you do what you have resolved you will meet with difficulties. Think of the Almighty.

243. Your work which is at a standstill will again be continued. Whatever you ask of God will be given to you.

44. There is profit in what you have resolved to do. Your relatives will also derive benefit.

144. Have patience for a few days and pray to God that He may accomplish what you have in view.

444. What you intend to do is good; your heart's desire will be fulfilled. Therefore labour that you may profit thereby.

244. Set aside anxiety because you will experience joy and your enemies will be defeated. Pray to the Almighty, and you will be benefitted.

53. You will find success in this undertaking: but do not be impatient lest you derive only a little advantage.

412. Do not get disheartened, but trust in God. You will attain what you are aiming at, but wait for five days.

312. The anxiety created is reasonable, therefore do righteous actions. Keep the company of good people and avoid the wicked. Anyhow the work you have undertaken is not a sound one.

212. You will experience joy and contentment. Do not be afraid of your enemies: Your action is good.

45. You will enjoy peace. Labour and you will derive great advantage.

13. Your intentions and expectations will be fulfilled. Anyone that works evil against you will not succeed in harming you, but you will be benefitted.

113. You will immediately find you lost article or any article that you earnestly desire. Some one is trying to harm you, but you will be safe. Your enemy will vanish, and you will derive advantage.

413. Your wish will be granted, but do not be impatient, because the matter is not a light one.

313. You have been released from the clutches of sorrow. Do not perform this work, because it is not safe.

213. You will get an increase in your income. You will attain the post for which you have aspired.

41. Your anxiety will vanish and peace will reign over you, but have patience for five or seven days after which period your work will run all right.

14. Try to obtain as much information as possible. Have great patience, because on it depends your success. Your enemies will be upset.

114. All the anxieties and troubles will disappear; you will attain what you have in view.

314. What you are thinking of is just, and the information you may receive will be good. Render thanks to God that your work may end well.

214. There is reason for you to be in anxiety because your work has been delayed. Do not speak to anybody, but perform deeds of charity that the work may turn out moderately well.

65. What you have expected you will realise.

121. You will profit in your undertakings; your heart's desires will be fulfilled. You will go on a journey, and return home with advantage, or go on a good service.

421. Have full confidence in God and He will fulfil your wishes. Although you have experienced great difficulty in the past, have patience.

321. Your guess will prove to be true. Wealth will increase, and everyone will be healthy in your house.

221. You will obtain the required information on this point. All your desires will be fulfilled, but you must have patience.

51. There is yet time for the fulfilment of your guess. Your resolved work will not have a good ending.

21. Do not have any anxiety. If you will perform what you have resolved, you will be happy and hear glad tidings.

122. What you are asking of God will be given to you. By the help of the Almighty your fear and anxiety will vanish and in two days your work will terminate well.

422. What you have thought out is fair. Miraculously you will come into possession of the article, and you will be happy.

322. You have undergone great loss. Do righteous acts and sit in the company of good men.

222. Shortly you will experience something miraculous. You have come out by the help of some great man. You will score a win over your enemies, but do not speak to anybody for seven days, in order that your work may end successfully.

42. What you have resolved is unfair. Wait for sixteen or seventeen days by which time the work may improve.

22. Your work will end well. But do not argue with anybody nor let others know of your views. Wait for nine days after which period all will run smoothly.

123. You will be happy and your heart's desires will be fulfilled.

423. Do not think of what you have resolved, but be away from it. When the time comes, it will be fulfilled by itself.

55. Your intentions are good, and your desires will be fulfilled. You will meet many of your relatives. There will be increase in your wealth. You will reap the fruits of your labour.

23. Many people will interfere in your affair, and your enemy will work powerfully. Do not speak for three days, because you are in danger.

124. Since God's mercy rests on you, you will acquire success in your work and your desire will be fulfilled.

424. Regarding the result you expect, have full confidence in God, and be true to your own self. Do charity in the name of God, that you may derive advantage.

324. You will get success in what you have attempted to do. You will hear glad tidings from all quarters. Your work will improve by righteous actions. Your labour is sincere and will bear the fruits of success.

64. Do not be sorrowful because that over which you are anxious will after all end well. Daily give some bread to a dog, that your misery may vanish.

24. The work you have undertaken is not advantageous for you. There will arise a quarrel with your enemy, but everything will run smooth after ten days.

131. Shun the work which you have been intending to perform because it will go against you. You have to pass through many miserable days, therefore have patience and think of God.

431. Do not undertake this work, but turn your attention to some other undertaking, because what you have thought is not sound.

331. You will acquire wealth and your desires will be fulfilled; you will experience joy.

231. Your work will end successfully and you will enjoy peace.

52. Do not work at present, because for one month the days are not favourable for you. Think well before you do anything.

25. What you have thought will prove to be of advantage, but continue to work hard.

132. Pray to God and ask His blessings that you may overcome difficulties. Go hastily wherever you intend, so that one year's misery may vanish.

432. There is no profit in your intended work. Have faith in God.

332. Wait for a few days, because you will not realise your expectations. Avoid this work because there is no gain in it.

Three Ship-board Poems.

By J. R. Macphail, M.A.

I

Up between the sea and sky
Sail the clouds and soar on high,
Towering, billowy domes of white
As radiant as the stars at night.

They confidently travel through
A terrifying stretch of blue,
Between the sky's infinity
And the unintelligible sea.

II

First on the blue horizon, gleaming white
Like shapely sea-bird in the sun's strong light,
A brig came sailing towards us ; and at last
Queenly and confident in bearing, passed
Close by our steamer. White her sails indeed
(Though not so white as the fringe of the greenish speed
Flying beneath her bow) ; upright she rode
Before the gentle wind, like one who owed
No service to the Mediterranean blue,
And her own bravery and beauty knew.
Upon her deck the swarthy seamen lay,
Sprawling in sunburnt ease, talkative, gay,
With naked, knotty arms and muscular throat
I envied them from our luxurious boat.

III

Here on the darkened face of the ocean,
A speck of cheerful light,
With steadily throbbing engine, under
The grave, star-canopied night.

Over the boundless waste of water
  Travels the lonely ship,
To one approaching, from one receding
  Horizon's invisible dip.

All night under the silver, slender
  Light of the stars, we go,
Laughing and talking, across the ocean
  Whose mystery none can know.

Everywhere round us lie troubled waters
  And spray by wind up-whirled,
As steadily onward we travel, crawling
  Over the cheek of the world.

A Famous English Public School.

By A. J. Saunders, M.A., F.R.Econ.S.

One of the great dreams of my life became a reality in being privileged to visit one of the most noted of English Public Schools—Rugby College.

The famous school was founded in 1567 by Lawrence Sheriff. It first occupied its present site about 1750, but the oldest existing buildings were completed only in 1813. At the tercentenary in 1867 subscriptions were raised for founding scholarships, and for extensions, including the new quadrangle and the beautiful college chapel. Among the many great men associated with Rugby must be mentioned Archbishop Temple, Dean Stanley, and the greatest of all the Head Masters Dr. Thomas Arnold (1828-42) known to all the world as—Arnold of Rugby. School life at Rugby during the period of Dr. Arnold has been immortalised by that greatest of all school boys stories—Tom Brown's School Days by Thomas Hughes.

As one approaches the old school from the town side there is little attractive or interesting that one can see. Its treasures of history are hidden behind a high wall of college buildings. Inside the front gate are the corridors and quadrangle of the old college, just in front is the clock steeple; and the old clock still chimes the hours on whose dial Tom Brown cut his name at considerable risk to his life one night long years ago.

I went to the old Sixth Form class room where Arnold taught the seniors, and drilled into them those great lessons of virtue and character which were the glory of Arnold's educational policy at Rugby. He treated his elder boys as young gentlemen of honour. So much so that those seniors were ashamed to deceive the doctor or lie to him, because he trusted each boy implicitly and never questioned what they said. The reflex influence of that attitude on those upper class men was simply wonderful, and they went out from that school, men of honour, and men of character.

Scholarship at Rugby has always stood high, and in addition to the three names already mentioned one should notice these men who have brought same to their old school by their learning and intellectual gifts: Viscount Goschen; Bishop Cotton of Calcutta 1858: the Right Hon. H. O. Arnold-Forster, Secretary of War 1903—06; Professor Henry Sidgwick; Archbishop Tait; Dr. F. G. A. Hort; and the young English poet, who gave such promise, but who was cut off in 1915 in the Great War—Rupert Brooke. He has left behind him these noble words written

just before his death, and which are engraved on his memorial tablet in Rugby Chapel :

"If I should die, think only this of me ;
That there's some corner of a foreign field
That is forever England.
There shall be in that rich earth—and richer
dust concealed ;
A dust whom England bore, shaped, made aware
Gave, once, her flowers to love, her ways to roam ;
A body of England's breathing English air,
Watered by her rivers, blest by suns of Home.
And think, this heart, all evil shed away,
A pulse in the eternal mind,
No less gives somewhere back the thoughts
by England given ;
Her sights and sounds : Dreams happy as her day ;
And laughter learnt of friends ; and gentleness
In hearts of peace, under an English heaven."

The playing fields are situated behind the pile of college buildings, and are surrounded by magnificent old English oaks. The school is famous for having originated the football game which bears the name of Rugby. On a wall covered with ivy I found this inscription :

"This stone commemorates the exploit of William Webb Ellis, who with a fine disregard for the rules of football as played in his time first took the ball in his arms and ran with it thus originating the distinctive feature of the Rugby game. A.D. 1823."

It was the Duke of Wellington, was it not, who said—that the Battle of Waterloo was won on the football fields of the great Public Schools of England !

Just across the street from one of the main entrances to the athletic fields is the Temple Speechroom where are held all the large gathering of the college and its friends. It is named after Archbishop Temple who at one time was the Head Master of Rugby. The Temple Speechroom was opened by his late Majesty, King Edward VII on July 3, 1909. I make this quotation from his speech on that occasion because it expresses the real English view of what public school education is and should be :

" Rugby is notable not only for its success in scholarship, not only for its great men of letters, but even more for its high ideals of honour and manliness and public spirit, and all those qualities that make our public schools the finest places of education in the world. These ideals and these qualities, strenuously taught by her great leaders, and handed on as a cherished tradition from generation to generation of her sons, have left the mark of Rugby deep, not only throughout these islands, but throughout the Empire, and in every part of the world.

Carry with you these traditions when you who now listen to me are scattered as scattered you will be in a few years time, far and wide, and wherever your lot may be cast see that you uphold the great name of your school and prove yourselves worthy of those who have gone before you."

The name of Dr. Thomas Arnold will be for ever associated with Rugby School. He was appointed its Headmaster in 1828, and before many years he had succeeded in raising it to a level second to no other public school in England. He greatly widened the conventional school curriculum, and developed the 'perfect' system. But he did not rely so much on any system as on the profound religious and moral force of his own character, together with a sense of justice which inspired respect. A deep religious emotion pervaded his Sixth Form, and spread throughout the whole school. Arnold's theory was, and he practised it at Rugby, that religion must be at the bottom of all true education. His ambition was not so much to train great scholars, as it was to send out true gentlemen, men of honour, men of character, men that have a real sense of justice, and men that will not lie.

Thomas Arnold had an acute insight into character and influenced his pupils by stimulus, moral and intellectual, without subjecting them to needless rules. The "Rugby" type of men obtained the reputation of holding an unusually serious and ethical view of life. The chief difficulty in Arnold's way was the prejudice excited in the Tory and High Church classes of society by his liberal views on politics, and religion. But by 1841, Arnold had conquered public opinion, at least as to the merits of his methods at Rugby. In that year, also he was appointed regius professor of History at Oxford University.

Outside of his Sixth Form class room Dr. Arnold's greatest sphere of influence was in the pulpit of the college chapel. Many of his "old boys" have left on record their sincere appreciation of the sermons which he delivered there. I stood long with bowed head before that pulpit in Rugby chapel, and gazed on the floor where there was cut a simple cross with the words beneath :—

THOMAS ARNOLD.

It was a most fitting resting place for Arnold of Rugby, and as I looked at that sign of the cross, and thought of the great soul who had gone the lines of Matthew Arnold in loving appreciation of his gifted father came to me with irresistable charm and force.

RUGBY CHAPEL, NOVEMBER 1857.

Coldly, sadly descends
The autumn evening. The field
Strewn with its dark yellow drifts
Of wither'd leaves, and the elms,
Fade into dimness apace,
Silent ;—hardly a shout
From a few boys late at their play !
The lights come out in the street,

In the school room windows ; but cold,
Solemn, unlighted, austere,
Through the gathering darkness, arise
The chapel walls, in whose bound
Thou, my Father ! art laid.
There thou dost lie, in the gloom
Of the autumn evening. But Oh ! That word, gloom, to my mind
Brings these back, in the light of thy radiant vigor, again ;
In the gloom of November we pass'd
Days not dark at thy side ;
Seasons impair'd not the ray
Of thy buoyant cheerfulness clear.
Such thou wast ! and I stand.
In the autumn evening and think of bygone autumns with thee...
Then in such hour of need of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardour divine !
Beacons of hope, ye appear !
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van ! at your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave !
Order, courage, return ;
Eyes rekindling, and prayers,
Follow your steps as ye go
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the city of God.

That is one of the noblest poems in the English language, the outpouring of a grateful and gifted son to the memory of a great and inspiring father. The function of a truly worthy college is to train men for the responsibilities of life, and send them out with a burning desire to contribute something to the well-being and progress of their fellow men. The office of a truly great man is to stimulate and lead upward and onward the mass of men. Such a public school was Rugby, and such a man was Thomas Arnold, Headmaster of Rugby.

Indra and the Yatis

By N. Venkataramanaiya, M.A.

We find the earliest mention of the Yatis in some of the later Sanhitas and Brahmaṇas, which throw now and then some dim light upon the struggle of rival creeds in ancient India. Many people are of opinion that India has not known religious persecution either in ancient or in modern times. This view has been examined, and found to be untrue at least in modern times. It is the object of this paper [1] to show that there were struggles in antiquity between rival creeds. The success of Brahmanism was partly due to the suppression of the non-Brahmanical faiths both Aryan and Dāsyu. In the Taitt. San. vi, 2, 7, 5, we have,—

" Indro yatīn sālāvṛikebhyah, prāyachhat | tān dakshinatah uttara vedyāh ādan " | " Indra gave up the Yatis to the jackals ; they devoured them on the south side of the northern altar." Again in the same sanhita ii, 4, 9, 2, we find, " Yatīnām Adyamānānām Śīrshāṇi parāpatan | . ." " The heads of the Yatis who were being eaten fell off . . . ."

The same fact is referred to in the Ait. Br. vii, 28. " Yattra Indram devatāh paryavṛinjan viśvarūpam Tvāshtram abhyamamsta vṛittram astṛita yatīn sālāvṛikebhyah prādād Arurmagha avadhīd Bṛihaspateh pratyavadhid " iti | (Rāma answered), " when the gods rejected Indra, who had killed Tvāshtra, prostrated Vṛittra, given over the Yatis to wolves, slain Arurmaghas and contradicted Bṛihaspati . . ." This is confirmed by the following texts from the Tāndya Mahabrahmana,—

xiii, 8, 17,— " Indro yatīn sālāvṛikebhyah prāyachhat | teshām trayah udaśishyanta . ." " Indra gave up the Yatis to the jackals. Of them three were left . . ."

xiv, ii, 28,—" Indro yatīn sālāvṛikebhyah prāyachhat | tam aślīlā vāg abhyavadat | so'suddho'manyta | " Indra gave up the Yatis to jackals. An evil voice addressed him" [charging him with the murder of Brahmans according to the commentator]. " He recognized himself as unclean. " The same event is recorded in Tan. Br. viii, 1, 4 ; xiii, 4, 17 ; and xviii, 1, 9 of the same Brāhmana.

It is necessary for us to find out the exact significance of the term " Yati " in all these texts. Let us see how the writers of the commentaries have understood it.

In his commentary on Taitt San. ii, 4, 9, 2, Sāyaṇa says : " Pāramahamsasyarūpam chathurathāśramam prāptānām yeshām yatīnām mukhe Brahmātmakapratipādako vedānta-sabdo nāsti . . ." (" Although they had attained the fourth

[1] I am much indebted to Dr. J. Muir's O.S.T. in preparing this paper.

stage of life (aśrama), that of Paramahamsas), the word of Vedanta (or Upanishads) which set forth that the soul is Brahma, was not found 'in their mouths.'"

According to this passage, the Yati seems to have been a non-advaita Vedantin. This description is not satisfactory. The term Yati did not signify the same thing at the time of the composition of the Sanhitas and the Brāhmanas as it had done at a later time. What Sayaṇa did here was to confound the meaning which the term came to acquire at a later age, with that of an earlier time. In the first place, the Upanishads were composed much later than the Sanhitas and the Brāhmanas; and a Yati could not have been found fault with for neglecting the study of the Upanishads and ignoring the doctrine of the unity of the *brahman* and *atman*. Secondly, the classification of sannyasins into paramahamsas and hamsas was not, I think, much anterior to Sankara. Therefore the explanation of the term given by Sāyaṇa in this passage is not satisfactory. The term, however, was defined by, the same authority otherwise. In his common Tāndya Br. viii, 1,4, he describes the Yatis as,—

"Veda-viruddha niyamopetan"

"people who practised observances contrary to Veda." In Tandya Br. xiii, 4, 17 he calls them,

"Etat sanjnakan yajna-virodhi-janān"

"persons hostile to sacrifices." In xiv. 11, 28, they are said to be,

"Karma-virodhi-janān"

"persons hostile to rites, and in xviii, 1, 9, they are declared to be,

"Jyotishṭomādy akṛitvā prakārāntareṇa
Vartamānām Brāhmaṇān."

"Brahmans who did not celebrate the *jyotishtoma* and other sacrifices but lived in another way."

The Yatis, therefore, were a set of people who "practised observances contrary to Veda' "were" hostile to sacrifices' and "to rites'; they were "Brahmans who did not celebrate *jyotishtoma* and other sacrifices, but lived in another way." This description does not contain anything that is not harmonious with the times when the Sanhitas and Brahmanas were composed. It may therefore, be taken, tentatively at least, to be true. But an important characteristic of the Yati as we know him must not be lost sight of. He is celebate; but the Yatis of the Sanhita period do not appear to have lived a celebate life: they seem to have been married men with children.

"Indro yatīn sālāvṛikebhyah prāyachhat | teshām trayah udaśishyantan Prithuraśmir Brihadgirah Rāyovājah | te 'bruvan, "ko nah imān putrān bharishyati" iti | "aham," iti Indro 'bravīt | tān adhinidhāya paricharya charan vardhayams tān vardhayitvā 'bravīt "kumārakāh varān vṛiṇīdhvam" iti | kshatram mahyam" ity abravīt Prithuraśmih | tasmai etena pārtharaśmena kshatram prāyachhat | kshatrakāmah etena stuvīta | kshatrasya iva asya prakāśo bhavati | "Brahmavarchasm mahyam" ity abravīd Bṛihadgirah | tasmai etena bārhadgireṇa brahmavarchasm

prāyachhat | brahma-varchasa-kāmāh etena stuvīta | brahmavarchasi bhavati | "Paśūn mahyam" ity abravīd Rāyovājah | tasma etena Rāyovājīyena Paśūn prāyachhat | paśukāmah etena stuvīta | Pasuman bhavaty. 18. Pārtharaśmam rājanyāya brahma-sāmakuryāt bārhadgiram brāhmaṇāya rāyovājīyam vaisyāya | svena eva enāms tad-rūpeṇa samardhayati stomah | "Indra gave up the Yatis to the jackals. Three of them were left Prithuraśmi, Brihadgiri, and Rāyovāja. They said, "who will cherish these persons, us, as sons?" 'I', said Indra. Having placed them, (on his car according to the comm.), he went on tending and rearing them. When he had reared them, he said, "Youths, choose boons." Prithurasmi said "May regal power be mine!" He accordingly gave him regal power by means of this Pārtharaśma sāman. Let the man who desires regal power offer praise with this sāman; and he obtains distinction like regal power. Brihadgiri said, "May Brāhmanic lustre be mine!" He gave him Brahmanic lustre by means of this "bārhadgira" sāman. Let him who desires this characteristic offer praise with this sāman, and he obtains it. Rāyovāja said, "Let me have cattle" | He gave him cattle by means of Rayovajīya sāman. Let him who desires cattle offer praise with this sāman, and he obtains them. 18. Let a Partharaśma be the "brahma-sāman" performed for a Rājanya, a Bārhadgira that for a Brāhman, and a Rayovajīya for a Vaisya. The "stoma" thus brings prosperity to each of them after his own fashion. (Tandya Br. xiii, 8, 17).

The passage that is cited above shows that there were children among the Yatis. The three survivors of the slaughtered Yatis asked, "Who will cherish these persons, us, as sons?" Indra undertook to cherish them as sons. Here it may be urged that the term "sons" need not necessarily mean young children. They might have been grown up persons. Having been vanquished by their enemies, they might have requested some one to protect them, as a father would protect his sons. But such an interpretation does not appear to be consistant with the tenour of the passage; for it is said that "Indra went on tending and rearing them." And when he had reared them, he addressed them "kumārakah" "youths." Therefore, the passage describes the three survivors of the Yatis as children. Who then were these children? If the Yatis were living a celibate life, there could have been no boys who were themselves Yatis. The only reasonable conclusion from this is that the Yatis mentioned in the Sanhitas were not celibate, and had children. The boys who survived the murder of the Yatis, were their children. But it may be pointed out that the boys mentioned in Tandya Br. might have been children of the Yatis in their purva-aśrama. This view is open to two objections: in the first place, the Yatis generally are not allowed to mingle with their families; and secondly, there does not appear a single instance where the children of the Yatis in their purva-aśrama are themselves called Yatis. We are, therefore, obliged to conclude that the Yatis mentioned in the Sanhitas were married men; and they had children.

It is just possible that these Yatis whom Indra gave up to the jackals might have been the priests of some of those tribes which are called "anindra" "Indraless" in the Rigveda.

Ardham vīrasya śritapām anindram parā.
Śardhantam nanude abhikshām.

"Indra hurled to the ground the half of the struggling heroes, drinkers of the oblation, and disregarders of Indra." (R. V. vii, 18, 16).

" Darsannuatra śritapān anindran
bāhukshadah sarave patyamānān |
ghrishum vā ye niniduh sakhāyam
adhi ū nu eshu pavayo vavrityuh |

" They beheld here those who drink the libation, who regard not Indra, who offer worthless oblations, and are fit victims for the thunderbolt ; the wheels have rolled over those who reviled (our) destroying friend." (R. V. x. 27, 6).

There is some ground for us to consider that they belonged to one of the "anindra" tribes ; for, we find, that in all the texts cited above, the persecutor of the Yatis was Indra, and none else. Other gods, besides Indra were described, in the Rigveda, as the destroyers of the enemies of the Aryans. Therefore, the recurrence of the name of Indra in all the Sanhita texts as the persecutor of Yatis strengthens the conjecture that they were the disregarders of Indra whom we meet with so very frequently in the Rig Veda. Even though the identity of the Yatis with the "anindras" is certain, and not probable, that does not provide us with more information regarding them. We cannot even conjecture, on the strength of the Rig Vedic texts, the race to which they belonged. They might have belonged to a Dravidian, or more probably to an Aryan tribe. The information that is gleaned from the commentaries is agreeable to both the hypotheses. Such descriptive phrases as, "Veda-viruddh-niyamopetan" "yajna-virodhi-janān", and "karma-virodhi-janān" describe a Dāsyu 'as well as,' a non-Brahmanical Aryan community equally well. But there are a few texts, and one or two explanations of the commentator that do not seem to apply to the Dāsyus.

Let us first consider Tāndya Brāhmaṇa, xiii. 8, 17. The three survivors of the Yatis,—Prithurasmi, Brihadgiri, and Rāyovāja,—when Indra asked them to choose boons, requested that they should be made a Kshatriya, a Brahman, and a Vaisya respectively. These three were the names of the three classes or castes into which the Brahmanic Aryan Community was divided. The request of the three persons under consideration to be made members respectively of the three castes seems to indicate the admission of a non-Brahmanical Aryan Community into the Brahmanic fold. It may be pointed out that the non Aryans also might have been admitted into Brahmanic society under similar conditions. No doubt, the non-Aryan tribes were admitted into the Brahmanic fold ; but there does not appear a single instance where they were allowed to become Brahmans and Kshatriyas. There is another interesting point to be noted in this connection. The order of the classes mentioned in the text (Tan. Br. xiii. 8, 17) is peculiar. The Brahman does not take precedence over the Kshatriya here, as he usually does. The Kshatriya comes first and then the Brahman. The text, therefore, preserves a legend which seems to have belonged to a time when the whole atmosphere was filled with class rivalry. Such a state of

affairs prevailed at the time of the Buddha; but the legend in question does not appear to have belonged to this period, as we find it mentioned in such early works Taittiriya Sanhita and Aitereya Brahmana. The latter book, in fact, contains a large number of allusions to the rivalry between the Kshtriyas and Brahmans. Therefore the story preserved in the Tāndya Brāhmaṇa may be as old as Ait. Br. or even older: for it is said that the "dieties rejected Indra" because he had, "given over the Yatis to wolves." (Ait. Br. vii, 28). And according to Tāndya, Br. xiv. 11, 28, Indra "recognized himself unclean", after giving the Yatis over to the jackals. This was the verdict of a later age, on an action originally praiseworthly but became discredited when the Yatis became more popular.

It is "recorded in the Kaushitiki Brāhmaṇa Upanishad" that Indra "gave up the Arunmukha Yatis to jackals." In the Ait. Br., the Arurmaghas are mentioned by the side of the Yatis. It is probable that the Arurmaghas and the Yatis were one and the same people. This view finds support from Sāyaṇa who, in his commentary on Ait. Br. vii, 28 says "that the Yatis there mentioned, as being Asuras in disguise of devotees, and the Arurmaghas referred to there as being Asuras in the form of Brahmans." Both the Yatis and the Arurmaghas were Asuras. Now, the Arurmaghas are described as a people who neglect the study of the Veda. Saṅkara while, commenting on the passage in the Kaushitiki Upanishad, divides the word Arurmukha into "rur" "mukha", and the negative "a." "The first is to mean the study of the Veda," and the second, "mouth". Therefore the whole means according to him, 'in whose mouth is not the study of the Veda.' Sāyaṇa agrees with him. But Haug does not find the explanation satisfactory. He says that the explanation is artificial and unsatisfactory and thinks that the right form of the word is Arurmaghas, who, according to him, "were degraded Aryas and very likely a tribe of the ancient Iranians." He tries to support his statement by observing that in the language of the ancient Iranians the words 'aurvo' and "magha" are commonly met with. But the evidence that is brought forward to support this position is very meagre: and it is not possible to accept it, unless there is stronger evidence than is brought into light already. Though we cannot identify the Arurmaghas with the ancient Iranians, yet it is very probable that they were foreigners, who entered India from the north-west. The Arurmaghas were also called Arunmukhas, in the Kaushitiki Brahmaṇa. 'Arunmukha' means "red-faced"; and it might have been applied to some foreign tribe from the north-west, as the term "Svetamukha" is applied to the Europeans at the present day. But this is only a conjuncture.

It is, therefore, clear, from what has already been said, that the ancient Indians were not unfamiliar with movements of religious persecution. The first people that suffered for their opinions were the Yatis; and these were the pioneers of religious reform in whose wake came the Buddha. It was the Buddha that first taught men the benefits of universal tolerance in religious matters.

Editorial Notes.

SINCE OUR LAST ISSUE appeared the newly constituted Academic Council has held its first meeting, and by the appointment of various committees has addressed itself to the practical working out of different aspects of the contemplated reconstruction of the University. It is not to be supposed that all the available wisdom of the Presidency is enrolled even in these numerous (and for the most part large) committees. The last thing we desire is to embarrass them by vexatious criticism : too many of our would-be reformers are apt to overlook the limits of practical possibility. But if any of our readers have positive, practical suggestions to make for the development of our teaching resources, we shall be glad to use the pages of the Magazine as a means of making them known to those who have the task of guiding and controlling the work of reconstruction. As appeared at the time when the still unreformed Senate took up the consideration of the Calcutta University Commission Report, the crux of most of our difficulties lies in the Intermediate. It cannot be said that the Act solves the problem. Rather it has added a needless complexity to it by a studiously ambiguous phrasing of two clauses on the relation of the Intermediate Examination to the student's entrance on a University course. Until a satisfactory settlement of the Intermediate is achieved it is to be feared that all our other projects of reform will be compromised. On this point especially we should welcome sane and reasoned recommendations.

THE ENGLISH WORLD OF LETTERS has sustained a grievous loss since our last issue in the death of Mr. Joseph Conrad. His career, from Polish birth by way of the British merchant service to the position of one of the leading English novelists, has deservedly awakened both wonder and admiration. But apart from the curious merit that may lie in so unusual a progress, we should like to pay a tribute of respect to his positive achievement. His English is not (as has often been lightly said) strictly flawless : but it is, in spite of a few defects which we trust will be removed from the standard edition his work deserves, singularly pure and idiomatic, vigorous in tone, discriminating, and pleasant to read. (Incidentally, he furnishes a sufficient answer to the apologists of the slipshod who in this country so often seem to think that anything is good enough in the treatment of a language which does not happen to be your mother-tongue.) But interesting as his work is from the point of view of his sure handling of his literary medium, it is important also to notice the solidity of his material. In their emphasis on the real excellence of his style, the critics have perhaps sometimes suggested that his value and his vogue lay chiefly if not exclusively in his paradoxical mastery of the language of his adoption. The eulogists of all the great masters of technique—poets, painters,

musicians, no less than novelists—have at times done their idols a disservice by implying that their matter, as distinct from the excellence of the form in which it was presented, had no merit. It would be nearer the mark to deny that any man had ever said greatly anything that was not in itself great. In our tribute of regret to this master of English prose it is therefore rather to the substance of his stories that we would now call attention than to their undeniable brilliance of form.

On this side, his strength, and his success as a novelist, seems to us to lie in his humanity. Virile, stimulating, sympathetic, a story of Conrad's always leaves (to use a homely metaphor) "a good taste in the mouth." His characters are far from being a collection of copy-book heroes: he often touches on the seamy side, and some of his villains are almost incredibly sordid and devilish. But the reader finds it easier to believe in the reality of goodness, of idealism, of heroic if undramatic endurance and courage. Every reader will recall such heartening figures as the captain in "Typhoon." Indeed, his men are so manly, courage and indomitable will count for so much in his pictures, that an outstanding virility might easily blind us to his possession of other qualities. But the delicacy with which some of his women are drawn,—*e.g.*, Flora de Barral, Freyya (of the Southern Seas), and "the girl called Lena"—indicates a more universal sympathy. The relation of art to morality is an old subject of controversy. No one could accuse Mr. Conrad of mistaking the novelist's chair for a pulpit: but running through his work is something that "makes for righteousness." In an age when too many of his competitors yielded to an obsession with the problems of sex, his work is clean to an unusual degree, the more remarkable since so much of it moves in longitudes "east of Suez." And it is shot through by an austere sense of the far-reaching demands of duty, and of the freedom found in obedience to that "stern daughter of the voice of God," which seems to be his outstanding memory of his life at sea.

There is something in his work that is all his own. Some of his distinctive devices almost became a mannerism, and there is, from the presence of the factors we have indicated, a touch of likeness linking books so far apart in theme as "Under Western Eyes" and "Heart of Darkness." But in spite of this tendency to repeat his own strokes, his work was always in a startling degree fresh. Again and again, on laying down one of his novels, you are left wondering how he ever thought of it: to which comes the swift pendent. "It is certain no one but Conrad could have written it." That is our real loss. He was not a prolific writer: but everything he wrote counted. Those who had learned to know him always had the feeling (a welcome set-off to the depression produced by some of the trash of the last ten years) that presently we should have a new Conrad, sane, original, stimulating, and wholesome as his own sea-breezes. The comfort of that expectation is ours no more: and the world is the poorer.

What Men Think.

The Group Consciousness.

ONE of the facts which any student of social life soon finds is the fact of a consciousness that is characteristic of the group as group. The character of the group consciousness may be something quite at variance from the normal minds of the individuals who comprise the group. Under the stress of social pressure men sometimes act in a way which they would never dream of doing if they acted on their own initiatives. The problem of explaining this interesting phenomenon is one of the problems of a social psychology. Dr. W. McDougall in his work on *The Group Mind* (Cambridge, 1920) posits the hypothesis of a group mind, a mind being " an organised system of mental or purposive forces." In this psychological study of society McDougall advances the argument that the characteristics of a group can be ascertained by an examination of group difference tendencies. When a man realises himself a member of a group there results a " general innate tendency " or " sympathetic induction of the emotions " whereby the individual is merged in the social whole. And the greater the numerical strength of the group, the more completely will the individual find his social impulses satisfied. There are others who have taken quite an opposite view of the matter. Mr. R. C. McIver, for example, in his work, *Community*, doubts whether a group possesses any real unity, either mechanic, or organic, or even psychic. Some would say that the whole phenomena of group behaviour is explicable on the principle of suggestibility and suggestion, claiming that the people gathered in a group possess suggestibility to a greater degree than they do as individuals. That position simply raises the question afresh, for one has then to ask what and whence is this increased suggestibility. Some modern writers attempt to account for the group consciousness on the basis of instinctive tendencies. Dr. W. Trotter, *e.g.* in his brilliantly written book, *Instincts of the Herd in Peace and War*, puts forth the explanation of a gregarious instinct which is made to account for every conceivable social relation and influence. The Freudians on the other hand make the sex instinct do duty as a universal explanation of social phenomena.

One of the most constructive contributions to the problem which has appeared in recent times is from the pen of Mr. F. C. Bartlett of the University of Cambridge. In his little volume, *Psychology and Primitive Culture*, he takes the position that McDougall was on the right track, but that he tackled the problems in too sweeping a fashion. Mr. Bartlett's approach is more scientific because it is more inductive. He is convinced that the better way of arriving at satisfactory conclusions is to make more individual studies and researches before rushing to general conclusions. Primitive life as being the least highly organised form of group life lends itself to an

initial investigation. Even then there is complexity enough, but it is much less than in more advanced cultures. The general scheme of his investigation falls into four parts, viz. :

(*a*) a study of the fundamental forms of social relationship and responses, such as primitive comradeship, assertion, and submission ;

(*b*) an examination of other responses which have distinctly social reference, of which the two most important are conservation and constructiveness ;

(*c*) a study of the responses of the individual instinctive type, which have social effects largely dependent on the (*a*) group ;

(*d*) "group difference tendencies which cluster about the social institutions and conventions of a particular community, and exercise a relatively direct influence upon the social behaviour of the individual."

Mr. Bartlett has shown how it is possible to apply his analysis to the study of social facts, and has opened a field of great possibilities for further work. The real argument is that the social psychologist is and will for a long time to come be dependent on the anthropologist.

History and Literature.

THE following is the summary of an address delivered by G. M. Trevelyan, Litt. D., at the Anglo-American Historical Conference in London, July 1923, which appeared in *History*, July 1924.

From the time of Shakespeare until the memory of men still living, our ancestors, both in Great Britain and in English-speaking America, were brought up under a system of education through humane letters, the finest, as I believe, that any equally large portion of mankind has ever enjoyed. The thoughts, language, and imagination, of the "plain people" were saturated in the English translation of the Bible, while an educated minority were further instructed in the history and literature of Greece and Rome. Much of what had been most valuable in the ancient Mediterranean world entered the homes and coloured the lives of our ancestors, not only of Shakespeare and Cromwell and Milton and Wordsworth, of Franklin and Washington and Lincoln, but of the humbler fellow-citizens of those famous men. It was a great humanising process, and it was essentially historical. But it was an education that never dissociated history from literature. The Bible and the classics are history and literature in one, so closely intervolved that it is impossible to say where history ends and literature begins.

This humane education, which helped to make our ancestors what they once were on both sides of the Atlantic, has dwindled down to something very small as compared to other influences now brought to bear on the popular mind. Physical science has replaced classics as the chief study of the educated, while the mind of the " plain people " that used to be soaked in the Bible and very little else, is soaked in the voluminous journals, magazines, novels, short stories and the cinema.

The physical sciences will continue to flourish, and let us be thankful for that. But can we expect to witness another humanist renascence, and the efflorescence

of spiritual and imaginative life in touch with reason and scholarship? Only I think, in so far as we can, by taking thought, create substitutes for what we have lost.

There are many substitutes possible, and many are being attempted. In the realm of academic study the principal substitutes for the disappearing classical culture are two. First, the teaching of English language and literature, and secondly, the teaching of history. If literature and history cannot hold their own, not only in numbers but in quality, then the analysis of the spiritual side of man, and the cultivation of the imaginative powers in alliance with reason and good taste, will gradually be abandoned. Gresham's law will work on inexorably to its full logical conclusion and bad books will altogether expel good. That process is going on fast since the war. With the recent rise in the price of printing, good books that cannot command a very large sale are not reprinted, or else never printed at all, while " best sellers " of indifferent value hold the field.

How and where are we to fight these dangers to our common heritage? Largely, it is clear, in the universities. They must play the leading part in the difficult battle to keep alive in our machine-driven society some standard, some sense of value, in subjects outside the physical sciences. Now the first condition for the survival of the humane studies is that we should not be ashamed of them as such. If the study either of literature or of history at the universities is apologised for on the ground that they too are sciences, like chemistry or geology, than they are doomed. If we were to devote all our attention to the collection of facts and the collating of evidence, and to nothing else at all, if we were to neglect the *imponderabilia*, the spiritual and human sides of life, because we have no scientific scale to weigh them in (as indeed we cannot have), we should cease to attract the ablest minds of the rising generation into the army of historians. And history would cease to be read by anyone save its special students. If it is only science that is wanted, people will turn to physical scientists, who will tell them something certain and something useful. The appeal of history is different and its utility is different. It can enthral the imagination; that is its appeal. It can educate the mind; that is its utility.

And so with literature, which also is something more than a bundle of facts about dead languages and dead authors. The object of the academic study both of history and of literature is to make the dead live, to record the manifold adventures of the spirit of man.

Those who are responsible for the teaching of the English language and literature are becoming increasingly aware that they cannot teach literature apart from its historical background. To be rightly understood, Shelley and Byron are in need of the prelude of the French Revolution and the environment of the Holy Alliance.

But can history get along without literature? The history of mankind is a record of the heart, the soul, the mind, the customs of man, and these things have in civilised ages found their subtlest and noblest record very largely in literature,

The history of any civilised age of the past must therefore include the study of its literature. The fifteenth Idyll of Theocritus will tell you much more about Alexandria in its great age than any other contemporary document of the same length.

At the head of the works of fiction that time has thus transformed into historical evidence stand Homer's lays. In a period of which we know otherwise almost nothing at all, Homes has rendered the daily life and thought of those far-off men and women more familiar and intimate to us than are the lives of any of our English ancestors prior to the time of Chaucer. Homer gives us a glimpse through the blackest part of the "curtain of old night" into chambers hung with glittering armour and rocky coasts under a burning sun.

The worst of legal and diplomatic documents, those sturdy and reliable fellows, is that they stop short at a certain point; the most human aspects of life are, as a rule, outside their ken. But Chaucer and Langland take up the wondrous tale just where the Manor Roll falls silent, and Ben Jonson where the State Papers end. We value Ben Jonson to-day less for his learned sock than for such learning as he shares with Hogarth and Charles Dickens, the things he saw and heard in the pothouses and alleys of old London, and reproduced with an art that only the author of Falstaff could surpass.

But there is another way in which history is indissolubly bound to literature. History can only affect mankind by improving or by debasing the minds of men. And if the student cannot, through the writings of himself or of his brother-historians, get his ideas and discoveries set before an audience of some kind, the only person whose mind will be improved by his life's work will be himself.

For clearness' sake I divide the work of the historian up into three parts :—

(1) The collection and collation of evidence. This part is, if you like the word, scientific.

(2) The interpretation of the results of the evidence.

(3) The exposition of the results, which is literature.

The interpretation does not seem to me either scientific or literary. It is just intellect, engaged in speculating about the past with the aid of a number of facts.

But where does the collection of evidence end, and the interpretation of the facts as shown by the evidence begin? To collect the evidence and the facts you must previously have arrived at a certain interpretation, otherwise you do not know which class of facts you want to collect. And similarly the problem of interpretation is inextricably blended with the problem of exposition. Unless your interpretation has given you something of value, no skill in exposition will avail. And your interpretation, if it has real stuff of the brain in it, contains in itself the rudiments of your method of exposition.

Text-books are a necessary *pis-aller*. But text-books are liable to lack what is valuable in original research on the one side, and in literature on the other. The student who confines his reading to text-books fails to obtain a knowledge of the

methods by which those results were arrived at, and is not provoked to ask himself how far the text-book's generalisations represent the whole truth of the complicated and controversial matters in question. The study of physical science in the laboratory is at least free from the onus of educating people in mere results, without a glimpse of the method or the breadth of the controversy.

Nor can the student, with advantage to himself or others, be sent straight from the study of summaries and text-books to do original research for himself. The passage is too sudden, the preparation insufficient. Before he is fitted to undertake original work himself, before indeed he has gained anything real from history at all as a higher education, he must have his mind trained on the study of the books in which historical controversies and historical ideas and discoveries are set out and argued by the men who are themselves making the discoveries and carrying on the controversies—not mere writers of convenient summaries and text-books. The student must lay his brain alongside of the best and most skilled brains that are now, or that were in the past, struggling with the problems of history, and exposing their historical deductions in works of high scholarship and literature. The student will do little good unless he has come across intellect of the first order and watch it tackling historical problems and writing historical literature. Besides reading the great historians, and studying at first hand the great historical controversies, the student of any period should be brought up on the literature of the age that he is studying.

He should also be taught to write his mother tongue decently and to pay attention to construction and arrangement of historical narrative and argument.

The use of history is to train the minds of men by a just contemplation of the past. History cannot prophesy the future; it cannot deduce laws of universal applicability. The story of man and the variation of his circumstances from age to age and from place to place is too complicated to allow of the deduction of such laws. Indeed the study of history has often disproved the universal applicability of supposed laws laid down by political or other theorists with an insufficient range of observation. History does not provide a series of short cuts for modern statesmen, though it may possibly hint that some types of short cut often lead into an ambush. History does not deal in tips or in prophecies. But it trains the minds of men through the contemplation of past events. Such is one part of its utility. Another part is the high intellectual pleasure that it gives. But that I will call its appeal rather than its utility.

Its appeal is pure intellectual curiosity about the past of mankind. Disinterested intellectual curiosity is the life-blood of real civilisation. History is one of its best forms. And at bottom the appeal of history is largely imaginative. Our imagination craves to behold our ancestors as they really were, going about their daily business and daily pleasure in the past Carlyle called the antiquarian or historical researcher "Dryasdust." Dryasdust at bottom is a poet. His most difficult problem is how to express to his neighbour the poetry he finds for himself in the muniment room. But the main impulse of his own life is the desire to feel

the reality of life in the past, to be familiar with "the chronicle of wasted time" for the sake of "ladies dead and lovely knights", if it were only by discovering the nature of the "lovely knights'" fees.

The world supposes that we historians are absorbed in the dusty records of the dead ; that we can see nothing save—

The lost-to-light ghosts, grey-mailed,
As you see the grey river-mist,
Hold shapes on the yonder bank.

But to us as we read, they take form, colour, gesture, passion, thought. It is only by study that we can see our forerunners, remote and recent, in their habits as they lived, intent each on the business of a long-vanished day, riding out to do homage or to poll a vote ; to seize a neighbour's manor-house and carry off his ward, or to leave cards on ladies in crinolines.

And there in the field generation after generation, is the ploughman behind the oxen, the horses, the machine, and his wife busy all day in the cottage, waiting for him with her daily accumulated budget of evening news.

Each one, gentle and simple, in his commonest goings and comings, was ruled by a complicated and ever-shifting fabric of custom and law, society and politics, events at home and abroad, some of them little known by him and less understood.

Our effort is not only to get what few glimpses we can of his intimate personality, but to reconstruct the whole fabric of each passing age, and see how it affected him ; to get to know more in some respects than the dweller in the past himself knew about the conditions that enveloped and controlled his life.

There is nothing that more divides civilised from semi-savage man than to be conscious of our forefathers as they really were, and bit by bit to reconstruct the mosaic of the long-forgotten past. To weigh the stars, or to make ships sail below the sea, is not a more astonishing and ennobling performance on the part of the human race in these latter days, than to know the course of events that had been long forgotten, and the true nature of men and women who were here before us.

Truth is the criterion of historical study ; but its impelling motive is poetic. Its poetry consists in its being true. There we find the synthesis of the scientific and literary views of history.

Doing or Being ?

No apology need be offered for returning to the consideration of issues raised by those thought-provoking recent volumes of Dr. Schweitzer on 'The Philosophy of Civilization', upon some aspects of which we commented in our last number. In the West, moral earnestness is prone to seek outlet in enthusiastic social service ; in India, except where the spirit of the West has penetrated, it has found its more typhical expression in spiritual self-discipline. There the uplift of humanity, here renunciation and mystical communion, has made the more moving appeal. There *doing*, here *being*, has been the centre of ethical and spiritual attention. Can the West, in this matter, defend itself against the East ? This has been for Dr. Schweitzer a very living question.

Dr. Schweitzer himself is of the West Western. To spend himself in labour for others, even at much sacrifice of his own intellectual culture and spiritual quiet, has been for him so obviously the dictate of duty that he turned his back upon an already-won European reputation in order to become an obscure medical missionary in Equatorial Africa. But while he has been Western enough (one should rather say Christian enough, for as a historian Dr. Schweitzer sees clearly that it was from Christ that the West learned this type of moral attitude) to feel that the claim of socially beneficient *doing* forbids absorption in self-conscious endeavour to attain untrammeled development of inner *being*, he has been poignantly conscious of the necessity and the difficulty of rationally justifying this ethical attitude.

In substance the difficulty which has pressed itself upon Dr. Schweitzer's attention has been as follows. Public service, projects of economic, social or intellectual betterment, all that corporate labour for the promotion of humane ideals which in his view constitutes the essence of 'civilization'—all this involves planning. And planning presupposes acquaintance with the system of laws and forces that make up the order of nature and of historical process. When your morality confines itself to an endeavour merely to raise the standard of your own inner life, you are more or less independent of what happens in the objective world. But it is only by initiating elaborate schemes directed upon the objective world that a moral enthusiasm bent upon the uplift of humanity can get to work at all. Now these schemes are worthless unless your planning of them has been in the light of an adequate knowledge of the natural and historical world-process. This, however, is precisely what we do not possess. Science cannot predict the evolutionary programme. It does not discover in Nature any special kindness for human ideals. It is quite on the cards that, long before we can hope to carry to their conclusion our schemes for a perfected humanity, the human race may be wiped out of existence. What right, then, have we to spend, on such possibly fruitless schemes for the perfecting of humanity, spiritual energies which might be certain of valuable results if applied to our personal soul-culture ?

The Moral and the Purposive.

For right conduct must always be purposeful conduct. A moral obligation to avoid fruitless waste lies on all finite beings like ourselves, who have only a limited stock to draw upon, whether in the way of spiritual energy or of external resources. Economy is an ethical as well as a prudential maxim. In the service of ethical ends the man who is in earnest will, precisely because he is morally in earnest, husband his resources and apply them only to lines of endeavour which promise, more than any alternative lines, to further the ethical ends he has at heart. Of the objective world-order, however, our knowledge is so imperfect that we can never tell what the ultimate outcome will be of elaborately organized enterprises for the uplift of humanity. What right, then, has the man who morally is truly in earnest to spend himself in constructive public philanthropy instead of concentrating on his own spiritual elevation ?

We believe that the value of Dr. Schweitzer's volumes lies much more in his way of raising this question than in his way of answering it. For, in the first

place, his answer depends upon what appear to us very precarious and speculative philosophical conjectures. And in the second place, even if these conjectures had the certainty which he claims for them, we do not think they really make good the solution at which he himself arrives. Although Dr. Schweitzer has learned a profound, if not even an exaggerated, distrust of organizations, yet he believes himself able to show that what the morally earnest man ought to consecrate himself to is not directly the perfecting of his own spiritual being but the service of other life by self-sacrificing acts of individual helpfulness. It is plain to him that our understanding of the infinite complexity of the world-order, since it discovers in it no purposive unity, is insufficient to enable us to plan efficiently ; but we are under a bounden duty, without caring for the ultimate results of our conduct upon the universal course of things, to spend ourselves in helping all individual life that comes within our range of influence—*all life without exception*, whether it be human, animal, insect or vegetable life, or even the seemingly inanimate striving of the crystal to maintain its crystalline structure. Now that may be a very noble ideal ; but we fail to see how, without possessing a deeper and wider knowledge of the objective world than Dr. Schweitzer allows to be possible, we can tell what actions directed upon these individual lives will be truly helpful rather than hurtful.

Unworried Planning.

Even in what appear to us his errors, however, Dr. Schweitzer remains instructive. He can teach us afresh that the degree in which we may be confident that our carefully planned endeavours will further the realisation of the Kingdom of God depends not upon the apparent aptness of their plan or method, but upon the harmony between the spirit which inspires our planning and the spirit of the living Will Divine. In this way he can help us to learn how to discharge the moral duty of taking careful thought for the realisation of our ends without slipping into the utterly irreligious habit of worried anxiety.

" Be not anxious," said Jesus Christ, " for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on " (Mt. vi. 25, R. V.). And yet He had no patience, as appears, *e.g.* from the parables of Luke xiv : 28*ff.*, commending forethought in building or in meeting a threat of war, with those who are so little in earnest with their good purposes that they do not make careful calculations of the cost. How are we to combine there two seemingly conflicting obligations—freedom from worry and careful forethought ? We may succeed in combining them if we realise that the reason why it is a duty to make well-considered plans is not because they can assure success but because, unless we plan as prudently as we may, we are not morally in earnest. On the other hand, the reason why we should not worry is because the only thing that can guarantee our endeavours, no matter with what human degree of wisdon they may be conceived, against proving mere waste of labour, is that the aims they are inspired by shall be so consonant with the Spirit of God, that even an ignorantly directed effort for their advancement will be an experience of fellowship with a Heavenly Father who is providing for their accomplishment, if not in the form we have desired, then in some nobler guise.

Book Reviews.

Thoughts of the Great. By G. S. Arundale. Adyar: Theosophical Publishing House, 1924. Pp. 232. Rs. 2 and Re. 1-8-0.

One of the things which this College tries to encourage among all students is the keeping of a Common-Place Book. It is a constant source of encouragement and inspiration as we face the problems of life to think great men's thoughts after them. Every year the Brotherhood offers a prize for the best collection made by a student of gems from the writings of others, whether prose or poetry. It is habit which abundantly repays one for the little trouble that it requires. The interest which we have in Mr. Arundale's book is from this point of view. He has been keeping such a book for many years, and now he has published this "first series" from his collection. The assembly of poetry and prose is too varied to admit of review. Let it be said that there are many selections which are indeed great thoughts, as well as "Thoughts of the Great." We would not expect any two people to make the same collection. The value of such a collection is that in collecting it, it becomes one's own. We commend to our readers Mr. Arundale's example in keeping up the habit of maintaining their common-place books.

Narayan Vaman Tilak, The Christian Poet of Maharashtra. By J. C. Winslow in the Builders of Modern India Series Calcutta: Association Press, 1923. Pp. 146.

Mr. Winslow has compiled with appreciation this biography of the Rev. Narayan Vaman Tilak, a Brahman who became a Christian in 1895, and for many years worked in the American Marathi Mission with remarkable ability. After telling about Tilak's early life and his conversion, Mr. Winslow writes at length about him as the Man, the Indian, the Poet, the Christian and the Sannyasi. Most of us have heard about Tilak's poetry and will turn to this book to know more of Narayan Vaman Tilak the Poet. Mr. Winslow gives us many examples of Tilak's verses. But they are of course all translations from the original Marathi. They show intense devotional fervour. But it is difficult to see where the magic lies. Apart from this defect—which is no fault of the biographer—the book is the well-told story of the life of a noble, scholarly, possibly slightly erratic Christian saint.

A. C. C.

The Philosophy of the Upanisads. By S. Radhakrishna, M.A., London: George Allen and Unwin, Ltd. 1924. Pp. xv + 143. 5s.

This volume dedicated to Dr. Skinner is a reprint of the section on the Upaniṣads from the author's *Indian Philosophy*. In the prosecution of his Upaniṣadic

studies Professor Radhakrishnan has the advantage that he is an Indian. He is at home in the atmosphere in which he is working. It is his native air. To this natural advantage he has added a considerable mastery of the resources provided by the best scholarship of East and West; and a lucid a very pleasing style. The volume is a joy to handle. It is the kind of book which by its grace and clarity attracts though the voice of duty is calling elsewhere—no small achievement for a treatise on ancient philosophy.

When there is so much that is excellent of which no adequate treatment can be made in a brief notice such as this, it may seem ungenerous to mention the one misgiving which we feel. Has not Professor Radhakrishnan in some measure been overtaken by the danger which threatens all loving scholars of the thought of bygone days, the danger of modernizing? Butcher in his volume on Aristotle's Poetics utters a warning against the danger of interpreting Aristotle through Hegel. But the danger though foreseen is not entirely avoided. Is it not that the danger is never entirely avoidable? Does not the effort of the scholar to make ancient thoughts live again inevitably involve some modification of them? He thinks them through and gives them life. But it is he who thinks them, and it is in new words carrying subtle and unavoidable associations that he has to express them. Perhaps a certain measure of modernization is inevitable. But be this as it may, we feel that Professor Radhakrishnan's exposition is sometimes coloured the thought of his modern masters, and his own thought. We trust that he will believe us when we assure him that in saying this we are not seeking to disparage the philosophical achievement of the Upaniṣads any more than is our previous remark on Professor Butcher we are seeking to belittle Aristotle.

G. M.

The Rāmāyana of Valmiki A Summary. By J. J. Macfie, M.A., Madras: Christian Literature Society, 1923. Pp. 391. Rs. 3.

Mr. Macfie seems to have a genius for making summaries. We have already made reference in these columns to his summaries of The Laws of Manu and of The Mahābhārata. And now comes this summary of the Rāmāyana. Probably no story is better known and more beloved of Indians. Nevertheless we venture that there will be many who will be glad of the opportunity of getting this abridgement. It is a good summary, and the style which Mr. Macfie has adopted is very readable. Probably the usefulness of the work will be even greater among non-Hindus to whom the story is less familiar. In seven appendices the author has appended the full translations of some of the more important sections, including The Prayers of the Rāmāyana, Ramā's Appeal to the Sun, and Sītā's appeal. Descriptive notes are added by way of making clear certain other references in the Epic, such as The Thirty-three Gods, The Demon Rāhu, The Four Ages, etc. The book is well printed, and ought to serve a very useful purpose.

Indian Problems. By the Rt. Rev. Henry Whitehead, D.D. formerly Bishop of Madras. London: Constable, 1924. Pp. 346. 12s.

After one has spent forty busy years in India, occupying positions of prominence with an opportunity for observing the main currents of life, one ought to be able to speak with some authority on the great problems of the country. Dr. Whitehead has a right to be heard for his ripe experience. He is a man with clear opinions and has a fine power of expressing himself. He could not but be conscious of the gravity of the problems with which he is dealing, and he understands clearly that conditions are so continually changing that the solution of to-day may become the problem of to-morrow.

In the present volume the former Bishop of Madras deals with four sets of problems—the Conflict of Religions, the Christian Church, Education, and Politics. Concerning the second and third group he writes with the authority of a participant, and concerning the first and fourth with that of a keen observer. His little book which deals with *The Village Gods of South India* contains in fuller form much of the matter that is contained in Part I, and that has been already received as a worthy contribution to a rather neglected field.

Bishop Whitehead was a consistent advocate of Church unity, while he was in India. He was never bound to tradition just because it was hoary. He recognised, and his book reverberates with the same spirit, that the Indian Church must be given a large measure of freedom in working out organic forms which will be in consonance with the Indian religious consciousness. He quotes from one of the Indian Church leaders as saying, "Give us a Church of India and we will live and die for it," an expression which vocalises the feelings of thousands of Indian Christians. "They long for a Church that will be truly Indian in worship, thought and life." This demand is not simply for the sake of Indian Christians, but for the sake of the contact which the Church makes with the other religious communities in India. So long as it organisation and expressions are all borrowed from another culture, the Christian religion will appear to the Indian mind as a foreign religion. But once express it in terms that will appeal to the native consciousness and it has a chance of becoming an indigenous religion. There is no other opinion tenable for an instant in the India of to-dav. And the sooner that the churches all recognise it, the better will it be for them and for India. The movement is undoubtedly towards unity, and Bishop Whitehead shows himself a true friend in helping to speed it.

For sixteen years the venerable author was the Principal of Bishop's College Calcutta, and after he came to this Presidency he continued to take a keen interest in all matters which pertained to education. He has sketched in brief the progress of education in this country under British administration. He gives it as his conviction that there has been a fundamental fallacy in the policy which was adopted on the persuasion of Lord Macaulay in opposition to the policy advocated by Sir Thomas Munro and Mr. W. Adam. The latter were in favour of making education dominantly oriental by making the vernaculars the chief medium of

instruction, while Macaulay and others urged that English was the only practicable medium for higher education. He blames the fact that Indian students are compelled to receive their higher education in a language that is foreign to them for the woodenness of so much of their work. The object of the educational system should be to turn out good Indians rather than good Englishmen, and that can best be done through the vernaculars. Moreover the old excuse that the vernaculars have no vocabulary for terms of science neglects the fact that English had to borrow from Greek and Latin, and the Bishop sees no reason why the Indian languages should not supplement their vocabularies in the same manner. The author must know that studying in the vernaculars, however desirable it may be, would not cure all existing evils. Rote memory work was characteristic of school methods in India centuries before the British came, and will probably continue after they have left. He does not mean, to be sure, that English education has not had its benefits. Indeed it has made nationalism a possibility by giving the people of the various language areas a common medium of expression. And for that precise reason many of the nationalists are opposed to giving it up as the chief medium of instruction in the higher forms.

There is little that is new in the author's handling of Political Problems. He gives a picture of Mr. Gandhi who was his guest for a week at Sullivan's Gardens, and whom he regards as a great moral force but very unpractical. He describes the Kenya problem historically, taking the side of the Indians very decidedly. He also deals with non-co-operation and Amritsar, and to some extent with the reforms. It is his firm conviction that the British people are right in their heart towards India. They want to give the people of this country their best, and allow the people a full measure of self-government as fast as they are prepared to undertake it. But he feels that they have moved too slowly, that the Reforms should have come forty years earlier to have commanded the response that they merited. British officers are needed still, but their duties ought to be more and more advisory rather than as ordinary members of the Civil Service. What is needed is men of profound sympathy and ability and experience. But the situation has been changing so that, as we saw the other day in the reports of the Civil Service examinations in England there were less than thirty Britishers who appeared as against 180 the year before the outbreak of the war. Dr. Whitehead favours India's remaining in the Empire of self-governing States, the whole being a miniature League of Nations. If such a miniature League, based on moral rather than physical force is not feasible, he despairs of the ideal of a world-commonwealth.

—A. S. W. in *The Madras Mail.*

Dr. William Miller. By O. Kandaswamy Chetty. Madras: Christian Literature Society for India, 1924. Pp. 119. As. 12.

We are grateful to Rao Bahadur O. Kandaswamy Chetty for this beautiful account of Dr. Miller's life. He has put his whole heart into it, and the result is a book which will give pleasure to all who read it. Dr. Miller's students and his fellow-workers will appreciate it most, because it will recall to them their own

precious memories of him. To them, it will be like a collection of photographs of a dear friend, recalling his appearance and manner of life amid scenes on which they love to dwell. Their own recollections of him will be revived and enriched also by the many details regarding Dr. Miller's life which the writer has been able to give.

Rao Bahadur Kandaswamy Chetty was exceptionally well qualified to undertake the task which he has now so successfully accomplished. Both at school and at College he came under the influence of Dr. Miller, and subsequently as his private secretary and a member of the Christian College staff he was brought into the most intimate contact with his great chief. He has the journalistic instinct and the literary skill which enable him to make effective use of the material at his disposal. He has also, what is still more important, the sympathy and the insight which enable him to give a wonderfully vivid and accurate exposition of the principles which animated Dr. Miller's life and the spirit in which he sought to carry them out.

The book will accordingly prove valuable to all who wish to know about Dr. Miller's life and work. It gives an account not only of his personal life and of his work in the Christian College, but also of the part he played in public life and of the policy he adopted with reference to the various missionary and educational problems with which he had to deal. This account is really much more detailed than might be expected from the announcement which the publishers give of the size and price of the book, for its pages are so closely printed that it contains as much matter as the average book published at five times the price.

There are several excellent reproductions of photographs given in the book which add greatly to its value. The frontispiece is the best. It is a copy of the magnificent portrait by Walton which hangs in the Madras Senate House and shows Dr. Miller as he appeared in the robes he wore as Moderator of his Church, stately as a king, and yet with the look, rather, of one who had the vision of a prophet. Another photograph shows him as a younger man at the time when his great scheme for a united Christian College took shape, and a third is a charming copy of a snapshot at his house on the Shevaroys in which he appears fondling his favourite cat, "Donna." There is also an interesting reproduction of a letter, characteristic of him both in its style and in its thought.

Altogether this is an exquisite little book. Of all Dr. Miller's great qualities the finest was his love for his students and the love which it evoked was equally fine. No one can fail to realise this who reads this book. Love shines from every page, ennobling the narrative and making it worthy of its subject.

A. M.

Isaiah (I—XXXIX), *The Life and Times of Jeremiah*, *Prophets of the Exile* (Ezekiel, the Second Isaiah), and *Daniel*. By the Rev. Canon Sell, D.D. Madras: The Diocesan Press, 1924. Re. 1 each.

With these four books Canon Sell completes, we think, his series of short commentaries on the Old Testament Prophets, thus covering nearly there of the

most important centuries in the history of man. Those who expect much from Canon Sell (and they are many), will not be disappointed. The little volumes are careful, scholarly but intelligible, and comprehensive in the sense that the author knows what to leave out. They are sound, rather than profound or original, clear rather than graphic or 'inspiring.' Dr. Sell is well-read in Biblical criticism, yet he gives only what is fairly certain, and practically useful, and gives it in a business-like way ; he does not neglect his task of explanation for the interesting by-ways of historical conjecture nor the easy path of sermon-preaching. In short, these are models of what a popular commentary should be, admirable mediators between the specialist in his study and the preacher in his pulpit or the open air.

On one point only would we make a suggestion : we think the books might be made easier for reference, perhaps by dividing the commentaries according to the accepted divisions of the texts. It takes some time to find the oracle upon any one oracle. The book on Isaiah is not even in chapters ; none of the books has a detailed table of contents or an index. Commentaries ought to be arranged for particular reference as well as for solid study.

We warmly recommend this series to anyone who thinks the Old Testament a valuable book ; but especially to those who are inclined to suspect, or even denounce, Biblical criticism without perhaps knowing very well what it is. We do not think anyone could study them carefully without coming to reverence the ancient Jews, and man, and God Himself, the more highly for it.

J. R. M.

College Notes.

THE TERMINATION OF THE FIRST TERM saw a few changes in the College staff. Mr. Meston went home on a short furlough and Dr. Moffat was appointed as the acting Principal. Mr. Meston is expected to return about March.

A new mathematics professor in Mr. Walter F. Kibble, M.A. arrived during the course of Michaelmas vacation. Mr. Kibble who is a Cambridge graduate is a welcome addition to the mathematics department and will be able to give Mr. Ross the great relief he needs.

IT HAS BEEN A SOURCE OF PLEASURE to us to notice from time to time the recognition our former students received at the hands of the Government for meritorious services rendered to society in some form or other. Hardly a year passes but several of our former students are chosen for some of the highest honours at the gift of the Government and it was with genuine feelings of pleasure that we received the news of the bestowal of a knighthood on Dewan Bahadur R. Venkataratnam Naidu, late Principal of the Pittapur Maharajah's College. It has always been a mystery to us how Government selected a particular person for conferring a particular title but the fact remains that the Government have always gone about distributing these honours judiciously. The Dewan Bahadur is held in great esteem throughout South India for his culture and character and saintliness of disposition. We have always been proud of Mr. Venkataratnam and we know that he considers the training he received in this College as the greatest privilege and possession of his life time. Sir. R. Venkataratnam Naidu graduated from this College in 1885 with Physical Science as his optional subject, and later took the M.A. degree in English Literature. During the years of his stay in Madras he was intimately associated with the Madras Brahmo Samaj and as years passed by he became an active missionary of that sect. His father Subedar Appayya Naidu brought up young Venkataratnam in strictly conservative ways, and the story is told how on one occasion he was confined by his stern father within a closed room well-nigh starving for two days for irregular attendance at prayers. Soon after he took his degree he joined the staff of a weekly newspaper and after a short period left it for the quiet life of a teacher of the Theistic High School at Rajamundry. The loss to journalism was great because, if he had persevered, he would have been a valuable acquisition to the modern pulpit in these days of a commercialised press. Even as a student Mr. Venkataratnam was marked out for his fine spirit and great intellectual abilities and later in life as his interests widened he was one of the few men of the Presidency who had a proper conception of public duty. After short periods of service in educational institutions at Masulipatam and Hyderabad Mr. Venkataratnam was appointed as the Principal of the Pittapur

Rajah's College, Cocanada. Mr. Venkataratnam gave of his best to this institution and under his guidance the institution expanded and flourished. He reconstructed the management, and gave admission to lady students and boys belonging to the suppressed classes. Mr. Venkataratnam's activities were not confined to the class room and the institution where he exercised a great personal influence on generations of students. He always took a leading part in the social and political movements of the country. There was hardly an institution in the country semi-official or non-official with which he was not actively associated. The Government's attention was naturally drawn to his various useful activities and he was made a Rao Bahadur in 1912 and a Dewan Bahadur in 1918. He was nominated as a member to the Madras Legislative Council where he was always heard with respect and attention. Politics being what it is in Madras, face to face with practical politics in the Council Chamber, Mr. Venkataratnam has occasionally found himself in tight corners. But he always kept himself above intrigue and brought an independent and balanced mind to bear on the public questions of the Presidency. We wish to convey our congratulations to Sir Venkataratnam on the well deserved knighthood bestowed on him by His Majesty.

ANOTHER ALUMNUS OF THE COLLEGE included in the Birthday Honours was Mr. R. V. Krishna Aiyer, Secretary to the Madras Legislative Council on whom the title of Rao Bahadur was conferred by the Government. Mr. Krishna Aiyer graduated from the College in 1903, and joined the Law College, taking the M.L. Degree in 1907. As a student Mr. Krishna Aiyer was noted for his diligence, and was one of the best students of his year. He carried away several College and University prizes and medals. He set up practice as a High Court Vakil at Salem, and very soon he was selected for a Munsiff's post. In 1921 he was appointed as Assistant Secretary in the Law Department, and when the Council Secretaryship fell vacant in 1924 the choice of Lord Willingdon fell on Mr. Krishna Aiyer. The important office he now holds requires considerable tact and knowledge of human nature, and we have no doubt that Mr. Krishna Aiyer's gift for friendship and the training he received in this College will help him a great deal in difficult situations. The Secretaryship of the Council has its peculiar difficulties, and we are glad that Mr. Krishna Aiyer has already won a reputation as a genial and fair-minded official. In conveying our congratulations to Rao Bahadur R. V. Krishna Aiyer we sincerely hope that this beginning will carry him on to greater honours yet to come.

WE HAVE TO NOTICE ANOTHER NAME mentioned in the Birthday Honours list. The Rev. Dr. E. M. Macphail, Vice-Chancellor of the Madras University, was the recipient of the Order of Companion of the Indian Empire. Dr. Macphail was taken away from us to another, though similar, sphere of activities without notice, and the separation was so sudden that it is difficult even now to think of Dr. Macphail as not being one of us, and we have no doubt that Dr. Macphail's feelings are very much like our own. But one has to reconcile oneself to settled facts.

We cannot help rejoicing on the title which the Government have conferred on him. In June last year Dr. Macphail was pretty suddenly called upon to accept the chief executive office of the Madras University and was entrusted with the complicated task of reconstructing the same. Dr. Macphail is essentially a man of action and to the work of reconstruction he applied himself with enthusiasm. Dr. Macphail is an extraordinarily clear and rapid thinker and his powers of quick decision helped him to create the several University bodies which we now know are working so smoothly. It may be yet too early to pronounce an opinion on the utility and endurance of the complicated machinery of the reformed University. But it is an undisputed fact that Dr. Macphail has accomplished something which he alone could do successfully, and we are greatly pleased that the Government appreciates his great services to the cause of University education in this Presidency. Dr. Macphail is already a Companion of the British Empire. His life has been one of consecration to the educational progress of South India and the more he is honoured the more the South Indian People, among whom his name is a household word, rejoice in the honours that are conferred on one who belongs to that small band of Europeans who built up the South India of to-day. Great educational problems await deliberation and decision, and as long as Dr. Macphail continues to be the head of University education, the educational interests of the people of this Presidency are safe.

Rao Bahadur O. Kandaswamy Chetty, who is now in England in connection with the British Empire Exhibition, is expected to return to Madras by the end of November. During his stay in England among other things Mr. Chetty naturally has been interesting himself in the educational problems of the British Isles. He attended the annual conference of the Universities of Great Britain and Ireland held in May at University College, London, and delivered the following thoughtful address on Interchange of University Teachers and Students, an address which was much appreciated by the educationists present :—

"Though I have been lecturing at the Madras Christian College for the past thirty-two years, I feel diffident in standing before an audience of such distinction as I have before me ; but, all the same, I feel a sense of brotherhood as I face you, though I am like a very young brother standing before other brothers who are my seniors in every respect. I cordially agree with the idea of interchange of students and teachers between the different Universities of the British Empire, because if the Empire idea is to be realized in life as it ought to be, if there is to be peace and brotherhood among the nations of the world, they must be founded upon community of ideas and an interchange of moral and spiritual influence, such as can emanate only from the Universities. I therefore think that the Conference does well to handle this subject and consider it from all possible points of view. I consider we are really thinking imperially in a much more real and fuller sense than politicians do, because our horizon has suddenly broadened out, and we have to revise our conceptions with reference to this larger circumference. We have

hitherto lived in narrow circles. I feel that what we are now doing may be compared to a young man who has never been out to sea, who finds himself suddenly on board ship, and sees stretching before him a horizon such as he has never seen before. If the British Empire and the British Empire Exhibition is to have a moral and intellectual effect, besides producing a political and economic effect, it is necessary that this idea of interchange of students and teachers between the Universities of the Empire should not only be welcomed, but be heartily carried out, or, at all events, efforts should be made to carry it out.

As far as India is concerned, I believe your teachers and students will do well to visit that country, for certain reasons which I will now give you. I would urge it especially for the younger teachers, because it will widen their knowledge of men and of the world. Not only that, but it will also widen their sympathies ; it will make them understand that they can feel quite at home in all parts of the world. Let me tell you a little experience of my own. My home is seven thousand miles away, and sometimes I feel homesick, but I console myself with the idea that the God who exists in India exists here too. When I wrote to my daughter the other day I said : 'We are in contact with one another through this Ethereal Presence of the Universal Being, and, therefore, we need not feel as though removed from each other by any long distance at all.'

This common atmosphere can be intensified by the Universities co-operating with one another. Already I find that the Christian Student Volunteer Movement has a system of sending out young men from the Universities to act as teachers for a few years, to do useful work, or choose a career for themselves in India and other places. I do not see why the Universities, looking at the question purely from a University point of view, should not carry out the idea which is already being practised with good effect by the Christian Volunteer Movement.

Then again, in this country you study philology on a large scale. How can you study philology, or the principles which underlie languages and the formation of languages from one particular place? You must go out among people who speak the languages, and observe and hear the languages spoken in order to be a true philologist.

Again, you want to study sociology and anthropology, the different customs and manners of people. It will not do to confine yourself to the University, which is a kind of laboratory, but you must go out among the people ; and there is no place where you can study sociology and anthropology better than in India, which has been called an anthropological museum—there are such various types and races to be found there. It is also a philological museum. I sometimes wonder how Europeans can give vividness to their knowledge without going to a country like India.

In India we shall always welcome young men who are full of enthusiasm. In the Madras Christian College there have been young men who brought all the riches of their intellect and heart to bear on the education of students, and I believe

they have found themselves better equipped for University life and for the work teaching by having been brought into contact with people who think differen from themselves. If truth is to be elucidated properly—universal truth, about m and Nature and God—that can only be done by the contact of different types mind in that way. Truth, they say, is like a torch; the darker the place, the mo it shines; and the greater the diversities of view that are brought to bear on t elucidation of truth, the more the varieties of view expressed on a particular su ject are brought into conflict with one another, the greater will be the gain to t world.

After all, we are not mere individuals; we are part one of another; and, the human race is to advance intellectually and morally, it can only be done interchange between leading men of different nations, and where can you find m who are real pioneers of thoughts and centres of influence if not in the Unive sities?

ATHLETIC ASSOCIATION NOTES.

The Senatus appointed Mr. Henderson and Mr. Russell Macphail as presider of the Tennis and Football clubs respectively; and continued Mr. Anderson Hockey president, Mr. MacKenzie as Cricket president, and Mr. Mathews Secretary to the Association. The election of officers, held at the beginning of ter by the various clubs, returned the following gentlemen to office.

Tennis Club—Secretary, V. Gopal Rao
Football Club—Captain, G. Venkatasawmy
Secretary, Shadrach Paul
Hockey Club—Captain, N. N. Kuttappa
Secretary, T. A. Narasimhulu

The Clubs have all worked well, upon which we congratulate the officials, an all who by zeal and good fellowship have contributed to this happy result. Th tennis courts have seen much play, play early and late. The hockey field has see some good practice games and a few matches. The formation of a team is i process, which ought to do well when regular inter-college play begins. Th Henderson tournament has provided a large number of footballers with th opportunity of blowing off steam. Much talent has been revealed, and, what is mor to be desired than talent, a widespread spirit of good sportsmanship. Classes hav not jockeyed for a favourable day when all their strongest players were availabl but have put the best team they could muster, into the field; and the teams hav played the game for the sake of the game, and, whether treated well or ill b Fortune, have gone home weary but in good spirits, without conceit and withou bitterness.

During the term the desire of a considerable number was expressed that th playing of cricket should be resumed. A club meeting was held and W. E. Bamfor was elected Captain and P. B. Ayanna, Secretary. It is intended that play sha begin with the opening of the second term.

THE BROTHERHOOD.

The College Brotherhood has elected the following as officers for the present academic year :—*President* : Rev. Dr. A. Moffat, M.A., B.SC., LL.D., F.R.S.E. ; *Vice-Presidents* : Rao Bahadur O. Kandaswamy Chetty, and Mr. S. Subbarama Aiyar, M.A., DIP. Econ. ; *General Secretary* : Mr. R. Chandramoule.

The General Committee is divided into three Sub-Committees as follows :—

Sub-Committee for service inside the College :—

Mr. C. Lakshminarayanan, M.A., (*Convener*), Messrs. N. Subbramanyam, T. Narayanarao, R. S. Mani (*Secretary*), K. V. Jagadisan, and P. Dharmapalan.

Sub-Committee for service outside the College :—

Mr. A. Visvanathan B.A., B.SC., (*Convener*), Messrs. A. M. Gopalakrishnan, C. R. Ratnavelu, Noble Kantayya (*Secretary*), V. Suryanarayanamurthi and Devaraju G. Paul.

Sub-Committee for literary activities :—

Mr. J. P. Manikam, M.A., L.T., (*Convener*), Messrs. T. B. Rama Tilak ; George Vergees ; T. Chittayagam (*Secretary*), M. N. Phillip and P. J. Sundara Rao.

The following extracts from the rules are of interest :—

1. The sub-committee for service inside the College shall arrange for social gatherings and excursions, and do everything in their power to help the students of the College, especially those who come up to Madras for the first time.

2. The sub-committee for service outside the College shall arrange for students (1) to take part in the work of the night school, (2) to visit hospitals with a view to read and write letters for illiterate patients, prepare picture scrap-books for them and help them in other ways, (3) to help in temperance and in health and welfare work.

3. The sub-committee for literary activities shall (1) arrange for lectures, (2) carry on the work of the second-hand bookstall, (3) scrutinise and report on the commonplace books submitted by competitors, (4) co-operate with the Editor of the Magazine in getting material for the students' part of the Magazine.

4. The General Secretary was authorised to collect subscriptions of four annas from students of the College before the end of the first term for the ordinary expenses of the Brotherhood.

For particulars regarding Addresses, Magic lantern lecturers, Excursions, Entertainments, etc., see the Brotherhood Notice Board.

THE COLLEGE BROTHERHOOD 'AT HOME' that is usually given at the beginning of the first term of the year is a function of great importance in the College life of the students. It affords the first opportunity for new students to meet their seniors and for senior students to make the acquaintance of new students. Generally this College acquaintance gradually ripens into life-long intimate friendship, and thus a distinct live counterpart of the brotherhood is formed outside the walls of the College. This process goes on year after year in a great lengthening chain and later in life when these bands of men, scattered throughout the Presidency, meet at

social or political functions, the happiest hour is spent in recalling their activities in College societies, the several incidents in the hostels and the class rooms. It is a matter of deep satisfaction for us to know that these bonds of friendship, that recognises no barriers of race, caste or creed, exist among students, and is ever-widening as years roll by.

The Brotherhood 'At Home' this year came off on Saturday 26th July in College Park under the presidency of Dr. Moffat. After sports and tea, Mr. R. Chandramoule, Secretary of the Brotherhood, welcomed the new students in an eloquent speech. He expressed deep regret at the retirement of Mr. Macartney. He also pointed out the special facilities this institution gives in the various societies for the proper training of students of South India. Mr. Chandramoule appealed to his fellow students to take an active interest in the work of the College Brotherhood, and thus promote by example good feeling among all sections of the people. Mr. R. S. Mani and Shaik Abdulla in behalf of new students thanked the Secretary for his kind welcome and said that they would do their best to co-operate with the Brotherhood in all its activities. Mr. J. R. Macphail then addressed the gathering. Dr. Moffat in bringing the function to a close spoke on the objects of the College Brotherhood, and urged the students to enrol themselves as members.

U. T. C. NOTES.

From every point of view the Camp of 1924 which was held in Bangalore was a marked success, and has helped the Corps in a remarkable way. The experiences of the 1923 Camp had dampened a first eager enthusiasm, but those misfortunes are now quite obliterated by a happy experience of what U.T.C. life can be at its best. The arrangements were excellent, and were the result of the extraordinary care and trouble, which the Commandant and his staff took, and to them we offer our sincere thanks.

The Camp began with special training for N.C.O.'s, and this was most valuable, especially the practical schemes of outpost and advanced guard duties. The keenness shown in the outpost scheme, both by the scouts and by the S.S I.'s, who represented the enemy, was very good. One eager N C.O. got so close up to one of the S.S.I.'s undiscovered that he was able to get back and report that "the sergeant looked very bored,"—the result possibly of firing with blank ammunition !

Right through the later Camp this feature of practical schemes was developed, and culminated in the historic battle of Agram Plain, where four companies attacked a line of outposts on the Camp ridge defended by the other half of the Corps. "D" company offered themselves up as a gallant sacrifice in making a feint on the left, which drew off a considerable portion of the defence. The main attack developed up a nullah lined with trees in the centre of the position. Keeping under concealment the attackers got within fifty yards of the nearest outpost before they were discovered, and then detaching a small party under the indefatigable Sergeant Kearns to deal with the outpost, the main body, in a series of waves, penetrated right into the enemies position, and reached the top of the ridge, rather

breathless, but before the main body of the defenders had got into position. The eagerness displayed by all ranks was very remarkable, an eagerness which went to the length of fixing bayonets—quite contrary to orders. The staff officer from Wellington, who watched this operation, expressed himself as highly pleased, and all who took part felt that at last they had realised their soldier's dreams, and that the days of squad drill and arms drill and guard mounting were now over, and they were members of the great army of soldiers.

General Ponsonby, who has always shown so real an interest in the Corps came down to inspect us once again, and in his Report he says there has been a "general improvement," while "the general keenness indicates the popularity of the U.T.C." He also took part in judging the guard mounting competition, in which our guard under Sgt. G. Azariah did exceedingly well, and was a very close second to the Law College Guard which had been turned up to a stage of semi-perfection by the strenuous training of S. S. I. Isaacson, whose victory was universally popular. "The Suffolk Regiment" had a good day since it was S.S.I. Reeson, who trained our guard. He is a most admirable S.S.I., and got fine results from the men under his charge.

While the life in camp was very strenuous we did have our interludes of merriment. Most memorable of these was the first boxing competition when some Brahman novices in the gentle art of self-defence gave a most amusing and courageous display. The commandant had several times to ring his bell for order, but to keep from laughing was beyond ordinary mortal's power, especially when in a blind charge one heavily built competitor missed his opponent and went right into the arms of one of the Judges behind the ropes. In this competition two of "C" company gave good displays—namely Kanakadri Rao and Matthew Verghese.

In the sports unfortunately our best athlete, Kanakadri Rao was unable to do himself justice owing to an injury received in a Hockey match, and so our performance was not brilliant; but we did have the great satisfaction of winning the Tug-of-war with a sturdy team of far smaller men than most of their opponents. The final pull was conducted by S.S.I's. Reeson and Whitney for "C" company, and the Presidency College respectively, and as these two had dressed themselves up for the amusement of us all—one as a clown and the other as a sweet young damsel, the scene was very humourous. Their sublime "gravitas" was a wonderful tribute to army discipline.

All through the Camp the spirit displayed by the members of "C" company was most satisfactory. There was no grousing and no malingering. Those who had come were all eager to do their best cheerfully, and one member insisted on rising at 4-30 on the morning of the King's Birthday Parade and marching into Bangalore and back, despite the fact that he was suffering from a very severe headache and cold, which sent him to bed immediately on his return.

At the end of last term on August the 30th we held our Short Range Rifle meeting, where once again we secured a second place in the "Company Cup" being second this time to the Medicals, who captured most of the spoils. In the

individual competition Sgt. Dorairaj was a good second, while C. S. M. Dhanarajalu won the officers' and sergeants' cup.

With the splendid body of recruits who have joined this year, we are confident soon of obtaining a first place, despite the veterans of the Medical College.

THE PRIZE DISTRIBUTION.

THE DISTRIBUTION OF PRIZES is the most important annual College event and this function took place on Friday 22nd August—the day after the Convocation—in the Anderson Hall in the presence of a large gathering of students and members of the staff. There were also present a good number of well-wishers of the College including several ladies. Mr. G. F. Paddison, I.C.S., Labour Commissioner and member of the College Council presided.

After prayer Mr. MacKenzie addressed the prize winners and graduates of the year as follows :—

To-day's function marks officially the passing of another milestone in the life of the College and in the individual lives of its several members. And as we travel along the roadway of life, each milestone passed represents a certain measure of achievement, greater in some cases, less in others, as these awards that are now to be made, in some measure indicate. But there is another face to the milestone, for each one reached and passed also represents an added measure of responsibility and demands a fuller response to the wider claims of the roadway still to be traversed. To those of you who, at this time have completed your College Course, and to whom this function means the official separation of your connection as students with your College, this last aspect is doubtless the predominant thought. But it is well, I think, for all of us to pause by the milestone and reflect for a little upon both its aspects. When we do so, we inevitably look back, and review the road along which we have thus far travelled. And this is represented by three institutions,—the Family, the School, and the College.

To consider the value and educative influence of each of these would be a task far beyond the scope of the present address, and in the remarks which follow I would confine myself definitely to the last of the three—the College.

Though the College has by some been likened to a family on a large scale, this is not usually the impression conveyed to the new student by his older contemporaries. Nor it is desirable that it should. For it is to the College that we look to bring to the front that spirit of self-help, self-reliance, competition and emulation, which the School at an earlier stage does something to foster, but which the family can but poorly provide. All the illusions of innocent self-conceit which the pardonable partialities of the Family are so apt to feed, have little mercy shown to them here. And although the spirit of strenuous competition ofter recks little of justice or desert, it grows its own crop of hardy manly qualities—courage, self-reliance, respect for one's fellows, and the spirit in which to accept rebuff or defeat.

Doubtless the competitive spirit can be overdone, and at the best and healthiest, has its weaknesses. These weaknesses, however, are but qualifications, and

leave untouched the main fact, that in the society of today, professional, industrial and commercial, the competitive spirit will have heavy drafts made upon it in after years. And this being so, we can ill afford to suppress, even were this in our power, these strenuous rivalries of the College Class Room and Playing Field.

It is a further advantage of the College that, as soon as he enters its walls, the young man begins to pass under the yoke of public opinion. And this the family cannot supply, for effective public opinion demands an effective public; and as every one knows this is not long of constituting itself in any School or College of any size at all.

All the needful elements for an effective public opinion are present:—there is the unwritten traditional code which provides an effective standard as to what is to be considered 'playing the game' and what is not, or as to the points wherein authority is to be respected and those in which it is to be outwitted. And behind this traditional unwritten code are its 'sanctions' in the enforcement of which this miniature republic knows nothing of the hesitancies and compunctions which often impede the administration of the larger and more responsible justice. It is in the College too, that we seek for the development of the great twin forces of Comradeship and Leadership. This one stands out and leads. By native gift, by experimented prowess he is the recognised and resourceful initiator of projects, pastimes and mischiefs; and his fellows, in instinctive 'hero-worship' fall into line and follow his lead with the loyalty to which it is a point of honour to stick to comrades through thick and thin. Need it be added that there is also in the College the further hero-worship of the Teacher or Guru. For although it is a common experience that it is only in the retrospects of later days that we come to do full justice to what our Teachers have done for us, we do not wait till then to clothe them in attributes, sometimes mythical, sometimes happily not mythical, in which the enthusiasm of youth insists upon finding the ideal objects of its generous admiration.

And beyond all this, there are certain specific points where the College can act with peculiar effectiveness. It is a kind of revelation of the importance of punctuality and order, of the meaning and value of organisation, of the existence of an authority, which, though it does not rest upon compulsion, will not hesitate to compel, and of the fact which dawns somewhat slowly on the youthful mind, that work, even when uncongenial and irksome, is a thing to be expected and exacted of the sons of men. But while our backward look is long and lingering, we cannot escape the forward vision, for in it lies the hope of a further self-development to which we may not set limits. Up to this point we have travelled a common road, but here lies the parting of the ways and from this point onwards we enter individually, and more or less alone, upon the wider stage and the larger responsibilities of livelihood and citizenship.

What each one of you sees in his forward look I cannot attempt to divine but of this I can assure you, that your entrance upon the pursuit of livelihood will bring you immediately into practical relations with your country's professional,

industrial and commercial organisation, and will force upon your consideration vital problems, social, political and moral, which your country looks to you to solve in the best interests of humanity and civilisation at large.

I need scarcely add, in conclusion, that we, who have been your teachers have felt our responsibility, and now look forward to seeing you 'quit yourselves like men,' keeping before you always, the ideals which this College has ever stood for, and ever sought to inculcate in its Alumni.

MR. MESTON IN PRESENTING THE ANNUAL REPORT said that there were a number of changes in the staff of the College. Mr. Anavarthanayakam Pillai definitely severed his connection with the College, and they rejoiced to know that he had been appointed as Tamil Lecturer of the University College at Colombo. The Rev. K. C. Macartney tendered his resignation due to physical disability. The loss to the English department was immense. He was a true friend, an incomparable teacher, and a whole-hearted lover of India. He gave them all of his best, and left behind a memory which would ever be green. Mr. Barnes went home on furlough, and Mr. Henderson returned in May. Mr. J. Russell Macphail joined the staff in June as Professor of English.

The results of the University examinations were satisfactory. The prizes awarded by the University were won by two students of the College. Mr. Meston next referred to the achievements of the College on the athletic field. They were very proud of the College contingent of the University Training Corps, and they were greatly indebted to Lieutenant Anderson and Captain Maxwell Lawford. There was a whole-time medical officer attached to the College and the College required Rs 3 lakhs a year for its maintenance. He regretted that the State financial aid was inadequate.

Mr. Meston then surveyed the responsible positions held by the old boys in different parts of the world. Sir A. P. Patro and the Hon. Dewan Bahadur N. Sivagnanam Pillay were Ministers of State in the Madras Government. Mr. Justice Madhavan Nair was a puisne Judge of the Madras High Court and Dewan Bahadur T. Raghaviah was the Dewan of Travancore. At the British Empire Exhibition Rao Bahadur S. K. Sundaracharlu and Rao Bahadur O. Kandaswamy Chetty and at the Olympic Games, Mr. C. R. Lakshmanan were flying the flag of the College. Dewan Bahadur R. Venkataratnam Naidu, another old boy, had been knighted. The first doctor of philosophy of the Madras University was also an old boy, Mr. P. Narasimhayya.

Mr. G. F. Paddison, I.C.S., then gave away the prizes and wished them all good luck. He said that he knew the Christian College boys intimately as a very large number of them had served under him during the past 30 years. He had also served under Christian College boys, and he uniformly found them a fine body of men. They had what was called character and always placed duty over personal advantage. He did not envy the young men who were entering the

responsibilities of life in India just now but advised them to satisfy themselves always whether they were right in any particular course of action. They should think for themselves and they should look at problems dispassionately and disinterestedly. If they did this India, nay this Presidency, would prosper. He once again congratulated the students on their good record of work and wished them success.

Dr. Moffat proposed a hearty vote of thanks to the President.

Later in the evening the graduates of the year met in the College Hall under the presidency of Mr. Parthasarathy Aiyengar. After tea, Mr. Ross delivered a short address. The function then terminated.